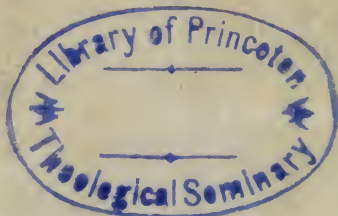


Thomas Paterson de West of Scotland
August 18th 1842

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Division

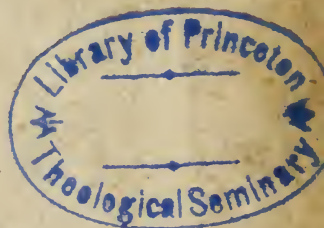
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Section

9225

TITLES
1854 of Nisbet Library,
HONOR

By
John Selden.



Lucilius.
Perſum non curo legere: Laliū Decimū volo.

L O N D O N,
By *William Stansby* for *John Helme*, and are to be sold at his
shop in *S. Dunſtons Church-yard*.

M. DC. XIV.

TITLE
OF
HONOR

OF

THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

To my most beloued Friend

and Chamberfellow,

M. Edward Heyward.

S Ir, Had I not been such a remote stranger to Greatnes, yet, beyond you, scarce should I haue sought a Name to Honor this place. Being, as fortune hath plac't mee, I well could not, without charging my Freedom of spirit with what, as the worst in Manners, it euer hated; *Flatterie*. But I was resolu'd, that, as the Architecture of olde Temples, you know, was either *Dorique*, *Ionique*, or *Corinthian* according to the Deity's seuerall nature, so in analogie, should Gifts of this kind be to the Receiuers, & that Bookes should most fitly be consecrated to true louers of Goodnes and all good Learning. I would call *Books* onely those which haue in them either of the two obiects of Mans best part, *Verum* or *Bonum*, and to an

instructing purpose handled, not what euer
onely speaks in Print and hath its litle worth
ending in its many words. In this of Mine
dealing with *Verum* chiefly, in matter of *Sto-*
rie and *Philologie*, I giue you the greatest
interest, that in a thing of so Publique right
may be enioyed. Your more noble Studies,
Vertue, Learning, and your Loue, to what
euer is in those Names, made you most ca-
pable of it. And to speake here freely, the
speciall worth of your Qualitie and of some
more (*luti melioris*) compar'd with that
world of Natures infinitely varied by base-
nesse of Spirit, Daring ignorance, Bewitcht
sight, worst of inclination, expressions of
scarce more that's not Bestiall then what
Clothes and Coffers can, and the like haue
made me, I confesse, doubt in the Theorie
of Nature, whether all known by the name
of M A N as the lowest *Species* bee of one
Ferme. So Generous, so Ingenuous, so pro-
por

portion'd to good, such Fosterers of Vertue,
so Industrious, of such Mould are the *Few*:
so Inhuman, so Blind, so Dissembling, so
Vain, so iustly Nothing, but what's Ill dis-
position, are the *Most*. Our long societie of
life, and the special Desert, which you know
you may truly challenge of my Endeavors,
entitled You to it as from Mee. Neuer
shall I not confesse you to haue been to
me *ὡς ἐρμάνη τις Σειρά*. Some yeer since it was
finish't, wanting, only in some parts, my last
hand; which was then preuented by my
dangerous and tedious sicknesse; being
thence freed (as you know too, that were a
continuall, most friendly, and carefull wit-
nesse) by the Bounteous humanitie and
aduise of that learned Phisician Doctor *Robert Floyd* (whom my Memorie alwaies
honors) I was at length made able to perfit
it. And thus I employd the breathing
times, which from the so different studies

of my Profession, were allowed mee. Nor hath the Prouerbiall assertion, that *the Lady Common Law must ly alone*, euer wrought with mee farther then like a Badge of his Familie, to whom (by the testimonie of the wisest man) euery way seems *full of Thornes*, and that vses to excuse his labour with *a Lion's in the way*. I call you not my Patron. *Truth* in my References, *Likelihood* in my Coniectures, and the *whole Composture* shalbe in steed of One, and of all else which, like inuocations of *Titulina*, might be vsed. It comes to you only, that, if it liue, it may be an enduring testimonie of our *Loues* and your *Desert*. Happinesse euer second your wishes.

Viue diu' nostri Pignus memorabile Voti.
with you, at the Inner Temple, Septemb.

XXIII. CIO. DC. XIV.

To that singular Glory of our Nation,
and Light of Britaine,

M. Camden Clarenceulx.

Ω Γυγίων ἔφορος, τίμιος καὶ χημα Βρεττανῶν
Πᾶσι πρὸ διδοκίμοις διδοκίμοις τ' ἀγαθοῖς.
Πᾶσι πρὸ Ἰδμοσιῶν Βάσιλος, Καμδυῶν, τελέεις
Ὡς Αὐγίνος ἔειπες, καὶ Αεισοφάνης.
Ἡμετέροις ἱλνθι πόνοις καθοράντας ὑπὸ δρα
Σὺ μὲν μεμφομένης, θαρσαλέως καθοράς.

J. Selden.

ΕΙΣ ΟΝΟΜΑΣΤΙΚΟΝ ΗΡΩΩΝ

ᾧ ἐν τέλει βίδοκιμησάντων ὑπὸ Φιλτάτου καὶ

φιλοπρωπότη ΙΩΑΝΝΟΥ ΣΙΔΟΔΟΤΟΥ

συλλεχθέν καὶ ἐκδοθέν.

Αντολίη τε, δύσις τε, μεσημβρίη, ἡ δὲ καὶ ἄρκτος

Ποσιπατήθησαν σοῖς φίλες πόμυδαές;

Ἡύτε Πινελόπης πότις ἀλχινόιο κλυδηθεῖς

Ἐδρακες δὲ θεσπών ἄστρα καὶ φρέν' ἐγνώσ;

Μᾶλλον θριθμήσαι πάσης κοσμήτορας αἰῆς

Πορφυρόβροτος ἐμοὶ ἔσται αὐτοκράτωρ.

Ἀνδρῶν ἡρώων κοσμήτορ δὲ Ἴδμε

Καὶ πάρος ἰαθυδίκῃ γνήσιον εὐνομίης,

Σοὶ πρόρι ἡρώων ἀντάξιον ἑαδλὸς αἶωτος

Τῆς πολυχαιρέτης, τῆς πολυκοιρανῆς.

ΑΡΚΤ. ὁ ΛΩΣΤΟΣ.

BEN: IONSON
TO HIS HONORD

FRIEND M^r IOHN SELDEN

HEALTH.

I Know to whome I write : Here, I am sure,
Though I be short, I cannot be obscure.
Lesse shall I for the art, or dressing care;
Since, naked, best *Truth*, and the *Graces* are.
Your Booke, my *Selden*, I haue read ; and much
Was trusted, that you thought my judgment such
To aske it : though, in most of Workes, it be
A penance, where a man may not be free,
Rather then office. When it doth, or may
Chance, that the Friends affection proues allay
Vnto the censure. Yours all need doth flye
Of this so vitious humanitie :
Then which, there is not vnto *Studie*'a more
Pernicious enimie. Wee see, before
A many' of Bookes, euen good judgments wound
Thēselues, through fauoring that, is there not found:
But I to yours, farre from this fault, shall doo ;
Not flye the crime, but the suspicion too.

b

Though

Though I confesse (as every *Muse* hath err'd,
And mine not least) I haue too oft preferr'd (much:
Men past their termes; and prais'd some names too
But 'twas, with purpose, to haue made them such.
Since, being deceiu'd, I turne a sharper eye
Vpon my selfe; and aske, to whome, and why,
And what I write: and vex it' manie dayes,
Before men get a verse, much lesse a prayse.
So, that my Reader is assur'd, I now

Meane what I speake; and, still, will keepe that vow.

Stand forth my object, then. You, that haue been
Euer at home, yet haue all Countries scene;

And, like a Compasse, keeping one foot still

Vpon your center, do your circle fill

Of generall knowledge; watch'd men; manners too;

Heard, what past times haue said; seen, what ours do;

Which *Grace* shall I make loue to first? your skill?

Or faith in things? Or, is't your wealth, and will

To informe, and teach? Or, your vnwearied paine

Of gat'n'ring? Bountie 'in pouring out againe?

What *Fables* haue you vex'd! What Truth redeem'd!

Antiquities search'd! Opinions disesteem'd!

Impostures branded; and Authorities vrg'd!

What Blots & Errors haue you watch'd, and purg'd

Records and *Authors* of! How rectified

Times, Manners, Customs! Innouations spied!

Sought out the Fountaines, Sources, Creekes, Paths,

And noted the Beginnings, and Decayes! (Wayes!

Where is that nominall Marke, or recall Rite,

Forme, Art, or Ensigne, that hath escap'd your sight?

How

How are Traditions there examin'd ! How
 Conjectures retriu'd ! And a Storie, now
 And then, of times (beside the bare conduct
 Of what it tells vs) weau'd in, to instruct !
 I wonder'd at the richnesse : but, am lost,
 To see the workmanship so exceed the cost.
 To marke the excellent seasonings of your stile,
 And masculine elocution ; not one while
 With horror rough, then rioting with wit ;
 But, to the subiect, still the colours fit :
 In sharpnesse of all search, wisdom of choice,
 Newnesse of sense, antiquitie of voice.
 I yeeld, I yeeld. The Matter of your prayse
 Flowes in vpon me ; and I cannot rayse
 A banke against it : Nothing, but the round
 Large claspe of *Nature*, such a wit can bound.
 '*Monarch in Letters !*' Mongst thy *Titles* showne,
 Of others *Honors* ; thus, enioy thine owne.
 I, first, salute thee so : and gratulate,
 With that thy Style, thy keeping of thy State,
 In offering this thy Worke to no *Great Name* ;
 That would perhaps haue prais'd, & thank'd the same,
 But nought beyond. He, thou hast giu'n it to,
 Thy learned Chamber-fellow, knowes to do
 It true respects. He will, not only, loue,
 Embrace, and cherish ; but, he can approue
 And estimate thy paines : as hauing wrought
 In the rich mines of knowledge, and thence brought
 Humanitie inough, to be a Friend,
 And strength, to be a Champion, and defend

Thy gift 'gainst Enuie. O, how I doe count
Amongst my commings in (and see it mount)
The gaine of two such Friendships; *Heyward*, and
Selden, two *Names*, that so much vnderstand:
On whome, I could take vp (and nere abuse
The credit) what would furnish a tenth *Muse*.
But here's nor time, nor place, my wealth to tell;
You both are modest: so am I. Farewell.

THE

THE PREFACE.

Contents of it.

Gentry or Ciuill Nobility. Children like *their Parents*. Degenerating Issues. *Some haue respected onely one Sex in the Discent*. Paradoxium. Temple of Honor and Virtue. Images, *wherein the old Nobility of Rome consisted*. Carrying those Images in Funeralls. Images annext (as we say) to the Frehold. Ennobling by the Emperors. Nobility of the Grecians. Their regard to the Name. Names of the Romans, and the Imposition of Names. The Gothique Hanses. The Prerogative of the old Sueuians to be in the Vantgard; as also of our Kentishmen, and those of Wiltshire, with Cornwall and Deuonshire, to be in the Rere. Coat Armors. When they began to be born hereditarily. The Patent of Rich. II. to Iohn of Kingston, giuing him a Coat, and making him Esquire. Certain Notes of Generous Families amongst the Romans and other ancients. The Autor's bearing himself in this Work. *NUMERO*: Interpretation of one of Pythagoras his Symbols. Of the Sophi. Ius Capillitij of the old French Kings. *ΤΡΙΣΠΑΧΑΤΗΣ*. The Epigram to our William the first, Cæsariem, Cæsar, &c. explain'd. Bearing of Fire before some Princes anciently. Some old but obsolet Ensignes of the Empire. Sealing in white Wax. First beginning of the profession of the Roman Ciuill Lawes in the Western parts about C D L. yeers since; In Bologna. Not lawfull to read them as a Professor elsewhere then in Rome, Constantinople, or Berytus, by Iustinians constitution. The first volume of the Canon Law, when made. The answer of Robert Grossetest to Henry III. questioning him how he could so well instruct yong Courtiers.

Blesse me Mercurie from thy old Enemy, the Daring Ignorant! I know his hate to thee. And when

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he would seem to loue, as sometimes he would, yet is he as unhappie in performing what's due to thee, as if he should sacrifice with a cole black beast, in the darkeſt night, the throat preſt downward, to thy brother Apollo; or then for ſafetie of his ſheep or gain, with bloud to thee, when thou^a art

^a Antipater
Epig. α. cap. 48.

* Beſt pleaſd
with Milk and
Hony.

———— * Εὐ δὲ Γάλακτι

Χαίρων, καὶ δούλῳ περιδίδωμι Θ. Μέλιν.

Thou knowſt the unſinneſſe of Both, and Him. I could not but wrong thy honor, ſhould I, ſo neer mention of thy Name, ſpeak to him. Thy worth, from him, proteſt mee! To all thy ingenuous favorites, in thy preſence, as thou directeſt me, thus. Out of the Title, Table, and Contents of the Chapters (you haue them preſently after this Preface) the Summe and Method diſcouer themſelues. The Purpoſe extended from the Higheſt title to Gentric, excluſiue. That of Gentric, or the ſame in another word, Ciuill Nobility, is, by which, as the firſt degree aboue the Multitude, an honoring diſtinction is made, either by acquiſition from the Prince (euerie Prince or State, hauing generall Power to make Lawes in their Territorie, may ennoble) or by Diſcent from Noble Anceſtors. Or indeed you may not amiſſe comprehend hereditarie Nobilitie in that firſt kind, becauſe a Gentleman, by birth, is not only ſo in regard of his Anceſtors, Sed quia, ob eam Originem, Princeps illum ſuis legibus nobilitat, as ^b Bartol will haue it. The Prince, as it were, ſuppoſing that if the Father be Noble, the iſſue will reſemble him. Which the Perſians were confident on, where the Queen was neuer ſo much as ſuſ-

^b In C. tit. de
Incolis l. 9.
Nauiteres.

The Preface.

*suspected of incontinence, because the King was alwaies
 esteemd of so truly royall parts, that the Nature of his
 issue by another, would discover if shee had chang'd the
 Father; as, on the other side, the Spartan Ephori most
 iealously garded their Queens, lest any but of Hercules
 posteritie should gouern: both States concluding Nobilitie
 from their Ancestors worth, which hath its ground
 in the naturall supposition of likenesse twixt Children
 and those which get them. Καὶ γὰρ ὁ μὴ ἑοικὼς (saith
 Aristotle) τοῖς Γονεῦσιν ἢ δὴ τρεῖς τινα τέρας ἐστὶ, i. For,
 one not like his Parents is, in some sort, a Monster,
 that is, not like him that got him, nor any other of the as-
 cending or transuerse line; because its thought, that, in the
 Seed are alwaies potentially seuerall indiuiduating^e Qua-
 lities deri'd from diuers of the neere Ancestors, which by
 the formative power of the Parents may be exprest in the
 Children, with respectiue habitude to either Sex; al-
 though the later Grecians foolishly inquired only in ge-
 nescos^f Nobilitate, non quæ Mater, sed quis Pater
 (following the o'd^s Ægyptian Custome) and thought
 a Kings issue by any Concubine; as good as one by the No-
 blest Queen. But, indeed, both are euen equally to be re-
 garded. The Consequent of this was long since disputed
 in that of the Minds inclination follows the Bodies
 Temperature; whereof Galen hath a speciall Treatise.
 But because this likenesse is oft times to a remote Ance-
 stor, as well as the Father, therefore, it seems, is the spe-
 ciall regard to bee had to the number of Discents in
 Gentrie. Hee that is so both Εὐγενὴς and Τερμαῖος, i. both
 descended from truly Noble Parentage, and withall fol-
 lowing their steps, or adding to their Name, is the*

*c Plato in Al-
 cibiade 2.*

*d De Generat.
 Animal. 4.*

cap. 3.

*e De hac re
 in prius con-
 sulendus An-
 dreas Lauren-
 tius Anatomie.
 lib. 2. quæst. 30.*

*f Luitprand.
 lib. 5. cap. 5.*

*g Diodor. Sicul.
 lib. 2. De*

*Lycijs vero He-
 rodot. lib. 1.*

*et Plutarch.
 in Lycijs. A-*

*ristotiles, apud
 quos in Mater-*

*na Origine con-
 stituit Nobili-*

*tas, nec non ad
 Vlpianum, l. 1.*

*ff. ad Municipa-
 lem; septem*

*Familias Lo-
 uany quæ de*

*Lipsius Loman. l. 1.
 cap. 11. & Tira-*

*quell. de Nobili-
 tate, cap. 18.*

*Gen-
 §. 10. & seq.*

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h Maxim. Tyr.
Dialect. 2d.

i Cicarella in
Vit. Pontific.

k Iuuenal.
Satyr. 8.

l Lucanus in
Panegyrico.

Gentleman that may lawfully glorie in his Title. Nobilitie in him being rightly in Αρετή γένεσις, the Virtue of his Fathers, from whom hee deriv'd what hee means to propagat. So, the fairer is his worth, because ἀρετῆς, as one^h sayes, ἀπὸ τῆς Αρετῆς, ὡς ἐκ πηγῆς καθαρᾶς, γνήσιος μὲν, i. it flowing, from Virtue, as from a pure Spring, continues genuin, and like the first head. But, the Ancestors Nobilitie in a degenerating issue, gives no more true Glorie, then Phœbus his name did to PP. Sixtus Quintus, who was wont to iest on himselfe, that he wasⁱ domo natus illustri, because, beeing of very mean Parentage, he was born in so totterd a house, that the roof euery where admitted the Sunne beams.

Cur^k Allobrogicis, & magna gaudeat ara
Natus in Herculeo Fabius Iare, si cupidus, si
Vanus & Euganea quantumuis mollior agna?

And

—— Perit^l omnis in illo
Nobilitas, cuius laus est in Origine sola.

So that, Merit by Qualitie, both in the first acquiring the Princes fauor, and in his issue, are the true causes of Nobilitie, as if the originall collation of the Dignitie were so made, that the first deseruing, and his begotten heires, such only as were deseruing, should enioy it: and then is the Ciuilians definition of it enough comprehensue, that it is qualitas illata per Principatum tenentem, qua quis ultra plebeios honestos acceptus ostenditur, which many Canonists also follow; and so will it include

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as well that which the barbarous Civilians call Parado-
 gium (by mis-reading for ^m Paragium, as most learned
 Cuiacius persuades mee, that is, Feudall Nobilitie,
 grounded on possessing a Noble Fief, whence the tenant
 is one of the Pares Curtis) as Personall honor. Virtue
 plainly ennobleth not civilly, but is a deserving cause of it
 only, wherof the Prince must indge. If Honor and de-
 serving Vertue accompanie not each other, its his Fault
 or Error. They should alwaies so. And they were Tem-
 ple-fellowes in old Rome. Benè (sayes ⁿ one) ac sapi-
 entè Maiores nostri, vt sunt alia ætatis illius, Ædes
 Honori atque Virtuti gemella facie iunctim locarunt;
 commenti, ibi esse præmia Honoris vbi sunt Merita
 Virtutis. But in ancient Rome their Nobiles (a thing
 not unworthie to be here noted) were only those which
 could shew the Images of such their Ancestors, as had
 born a State Office (the Ædilitas Curulis, or any aboue
 it) which were of Wax ^o expressing the Face and Bodie
 only to the shoulders, kept euery one in senerall cases of
 Wood or Closets, and subscrib'd with the name of the
 Dead (they calld it Titulus or Index) and additions of
 his Place or particular Worth, as P. G. Cassius his, which
 one of the Familie kept vnder Nero, had DVCI PAR-
 TIVM; or DVX, as out of a Ms. Tacitus, Lipsius
 notes. And these were carried at the Funerall of him
 that had them as his Ensignes of Nobilitie. The Relation
 of Drusus his Funerall giues a most speciaall form of it.
 Funus Imaginum pompa (saith Tacitus) maximè
 inlustre fuit, cum Origo Iuliæ Gentis, Æneas, om-
 ne'sque Albanorum Reges & Conditor Vrbis Ro-
 mulus, pòst Sabina Nobilitas, Appius (or q Atta) q
 Clausus,

m Confit. Feud.
tit. Quis dica-
tur Dux, Mar-
chio. Alias No-
bilitandi cau-
fas vide apud
Luc. de Penna
in c. tit. de Dig.
L. Mulieres.

n Symmach.
lib. 1. Epist. 21.

o Polyb. Hist. 6.
Plin. lib. 35.
cap. 2.

p Tacitus An-
nal. 16.

q Lipsad Ann.
12. not. 58.

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Clausus, cæteræque Claudiorum effigies longo ordine spectarentur. *There were also other Images of Noble Parentage set with affixt spoiles of the enemy for Trophies of Virtue about the Entries and base Courts, which were so annext to the Freehold (as our phrase is) that they past alwaies in conueyance of the House, neither was it lawfull for the Buyer to deface them:* Eratque hæc stimulatïo (are Plinies words) summa et ingens, exprobrantibus rectis, quotidie imbellem Dominum intrare in alienum triumphum. *And as Reversing of Coats, or the like, hath been in later Times, so with them the Images, of men condemn'd capitally for matter against the State, or censur'd in such a Degree, were broken, or, at least, omitted in their pompous Funeralls. Therefore in the last Rites perform'd to Iunia, wife to C. Cassius, and sister to M. Brutus, amongst the Images of twentie severall Noble Families, Cassius and Brutus were not born, yet præfulgebant, as he sayes of them, eo ipso quod effigies eorum non viscebantur. One of these Images gaue Nobilitie. Ancum Sabina Matre ortum (so Liuius) Nobilemque vnâ Imagine Numæ. The rest which were first in those Magistracies were homines Noui, and this distinction was both in the Patricij and Plebeij. But, vnder the Cæsarean Empire, the bestowing of Consular Ornaments, and the like, suppli'd in diuers, the Magistracie it self, and the Emperors so did ennoble by Rescript or Patent, as it seems by that of Celsus a Professor of the Arts in Rome, whom Theodosius the first was ^r requested adiudicare Nobilibus, Pignore Dignitatis, cum prærogatiua scilicet Consulari. And the like, by severall ^c Constitutions, was giuen*

^r Symmach.
lib. 10. Epist. 25.
^s C. tit. de
Profess. et pas-
sim, l. 12.

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to many, whose issues only, by the ancienter forme, were Noble, themselves only Noui. As in Rome the Imagines, or ius Imaginum, were the only Ensignes of hereditarie Nobilitie, so in Greece the descent, from Noble Ancestors, preserved; whence their Gentlemen were called *Ευπαρίδαι*, i. descended from worthie Parentage, which was noted in the particular names of their Noble Tribes, as, in Athens, in the Pandionidæ, Acamantidæ, Hippothoontidæ, Heraclidæ, and others; to the making up of Noblesse, ^r in whose posteritie, was a Concurrence of *Γένος, Παιδεία, and Χρησὼν ἐπιτηδεύματων σωτηρία*, i. Birth, Education, and continuall affectation of good Studies. But how much honor consisted amongst them, specially in the Name, appears also in that of Pixodorus a poore shepherd, one of whose Rammes, in fight, missing his aduersarie, struck on a stone; and, breaking of a piece, discovered it most white and fit for building of Diana's Temple, about which, and of what kind of stone to make it, the Ephesian State, at that instant, sate in Councell; wherupon hee presently came into their Court, and shewed the piece. They, to honor him with publique rewards, changed his name ^u into Euangelus, to whom, after his death, a yeerly sacrifice was made in the place. You may remember the Test upon wealthie Simon by Lucians Cock, in that he thought himself, because hee was grown very rich, worthie now *ἀντὶ διουλλαδὲς τετρασύλλατος εἶναι*, i. to haue a name of foure syllables in steed of one of two syllables, that is, I think, Simonides, because it was both a name of honorable note, and as a Patronymique expressing some Noble descent. There are which make the *Trianomina* in Rome a note of their Nobilitie.

^r Demosib. in λογ. Epitaphio, et Plato in Alcib. 2.

^u Vitruv. lib. 10. cap. 7. *Εὐ-ἀγγελος*, i. Qui fausta nunti- at. De nomini- bus vide non- nulla, part. 1. pag. 67.

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x De Nominibus Romanorum Titus Probus (sive is sit Iulius Paris, qui designati libri autor est) consulendus, alij. Atqui, ante alios, Iul. Scaliger in lib. 4. de caus. Ling. Lat. cap. 92. quem tamen septimum diem Nominibus imponendis destinatum tradidisse valde miror, cum et Festus in Lustri-co, et Macrobius 1. Sat. cap. 16. vno fere ore refragentur. Rectè autem Titum Probum reprehendit de Toge Virilis tempestate. y Suidas in Aquis pōu. & in Δεινύτλω ἐσιδύται, et Scholiast. in Aristoph. Aves. 7. Quod vide pag. 326. transcriptum, et consulas Ios. Scalig. ad Fest. in Curiales.

* Artemidor. Onirocritic. 1. cap. 47.

*To that purpose doth Calderin interpret Iuuenals — Tanquam habeas tria Nomina — which is rather indeed to be exprest in, as if you were an Ingenuus or Libertus, or as if you were a free Man: which fits well the place, as the learned Politian wills. For the hauing of three Names was not common either to all Times, or all Persons, of the Free or Noble Romans, but some had Two only, as Numa, Hostius Hostilius, in ancienter time, others One, as Romulus, Remus, Hersilia, Tatius, and, afterward the mixture of the Sabins and Romans gaue the double Names; and, by retaining * the name of the Familie, giuing the Forename (which was imposed the eighth day on Females, and the ninth on Males; as among the Grecians on the tenth y day from the birth, and fift from the Amphidromia) and adding the surname, which sometimes was from the Ancestors also, they had usually three Names, two of which euery Bondman manumitted commonly had giuen him from his Lord or Patron. So is the Testimonie of Tertullian z; so that Dream of the Bondman which thought he had had Tria Pudenda, and was soon after set free, because (as * it was interpreted) his freedom gaue him two Names, which made three (signified in the dream) with his own, that was, as to other of his kind, most usually one. So that Ingenuitic, not Nobilitie, was designed by the three Names. In most other Nations (I think) untill particular ennobling, by the Princes autoritic, came in vse, was a kind of distinction of Nobilitie, and most neer to that in Greece. None so barbarous, but had the like; witnesse the Gothique Anses; a Name interpreting Half-Gods,*

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Gods ^a, or men about common human fortune, and applied by them to their Chieftains valorously bearing themselves in the Warres, and their posteritie. Whence good conceit, of manie, deriues that Name of the Hanliatique Societie, beginning ^b about c10. cc. of Christ some while before Frederique the second. But, it seems, they had no more or other known Ensignes of Nobilitie, then as the Sucuians, who had anciently Prerogative in Omni ^c expeditione Regis Teutonici, exercitum præcedere, & primi committere, in like sort as amongst our old English the Kentish men ^d had the honor due to them alwaies of being in the Vanguard, and those of Wiltshire, with Cornwall and Deuonshire, in the Rere, which they all might challenge by the continuall worth of their performance. That was their Badge, therein their Glorie. But, after that Armes grew hereditarie in Europe amongst Christians (for Turks paint them not, ^e saith my Author) by a generall consent (which is, upon good ground, thought to haue had its beginning from the Holie Warres, the Posteritie thinking it a speciall Glorie to beare the same Coat which the Ancestor had displayed or shewed in his Shield in defence of the Christian Name; and so with vs ^f about Henric III. they became more hereditarily establisht) when the Prince ennobled any, he usually gaue him the particular of his Bearing in Blazon. An example thereof in England, it being also, to another purpose, worth obseruation, I here insert. Richard II. gaue one Iohn of Kingston a Coat, and made him an Esquire, so to ennoble him to perform some feats of Armes with a French

^a Iornandes de Reb. Getic. cap. 13. & Abb. Urspergensis.

^b Chytræus Chronic. Sax. et Vic. aliq. Gent. lib. 23.

^c Lamb. Schiffraburgensis.

^d Io. Saxisburienf. de Nug. Curial. lib. 6. c. 18.

^e Septemcastrens. cap. 10.

^f Clarent. in Reliq. pag. 180.

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§ Part. 1. Pat.
13. Rich. 2.
Mem. 37. Con-
simile Bernardo
Angemine
Consiliario
Regis in Du-
catu Aquita-
niæ, Rot. Vaf-
con. 23. Hen. 6.
Mem. 7.

Knight. The Copie of the s Record is thus literally.
Le Roy a tous ceux as queux cestes lettres vien-
dront, salute. Saches, que come vn *Chiualer Fran-*
ceys à ceo que nous sumus enformes ad chalenge
vn nostre liege *John de Kingston* a faire certains
faits & points d'Armes, ouesque le dit *Chiualer*,
Nous a fyn que le dit nostre liege soit le meulz
honorablement resceuz & faire puisse & perfour-
mir les dits faits & points d'Armes, luy auons
resceuz en l'estate de *Gentile home* & luy fait *Es-*
quier, & volons que que il soit conus per *Armes*
& porte desorenavant, cestassauoir, *D'Argent oue*
vn Chaperon d'Azure ouesque vn Plume d'Ostriche
de Geules. Et ceo a tous yceux, as queux y apper-
tient, nous notifons per ycelles. En testmoynance
de quelle chose, nous auons fait faire cestes nos
Lettres Patents, dones souz nostre Grant Seale a
nostre Paleys de *Westminster*, le primer iour de
Iuyll. Per Briefe de Priuy Seale. *Neither was, in*
ancient Rome, wanting a kind of hereditarie En-
signes peculiar to Families, as the Torquis or Collar
to the Torquati, the Haire, or a kind of Ius Ca-
pillitij (it seems) to the Cincinnati, the surname
of Great to the Pompeys, which is plain by that
relation of ^h *Caligula: Vetera Familiarum Insig-*
nia Nobilissimo cuique ademit, Torquato Tor-
quem, Cincinnato Crinem, Cncio Pompeio Stir-
pis antiquæ Magni Cognomen. So, all of the
Draconteum ⁱ *genus about Thebes were known by a*
speciall note on their bodies, and Sclcucus ^k *his po-*
steritie by the forme of an Anchor on the thigh. Fi-
lij,

^h *Sueton. lib. 4.*
cap. 35.

ⁱ *Hygin. Fabul.*

72.

^k *Iustlin. Hist.*

15.

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lij, Nepotésque eius *Ancoram* in femore (*saith*
Iustin) veluti notam Generis naturalem habu-
 ere. Neither was anie one admitted to pre-
 tend himself of the Pelopidæ, if hee had ^m not
 τὸ γένος τὰ γυαλισματα, i. that token for an En-
 signe of his Familie; that is, the Iuorie shoulder, or
 one as white. But these were the Notes only of their
 Familie, not of Nobilitie, consisting in Rome only in
 the Images, as, that of our times, in Coat-Armors,
 which, as Images, expresse the worth of such as haue
 born them, it being supposed (in warlike Nations espe-
 cially after those Martiall successes against the profest
 enemies of Christianitie, about C D. and D. yeers since)
 that the Warres was ⁿ Βεβαιος τὸ περὶ τὴν Κασidiαν ἀμπα-
 ρος ἀπειρής, i. as if you should say, an exact triall of a
 Braue spirit. And hence, of later time, both Men
 of the Sword and Gown, Gens de Robbe courte,
 & Robbe longue, as well Togati as Armati
 haue this Note of Armes giuen them for their En-
 signe of Nobilitie; although clerely a Prince may en-
 noble without that (it being the signe, not substance,
 or cause) as you may see in that Ordinance, to this
 purpose, of ^o Henrie III. of France in C15. D.
 LXVI. The Disputation of Ciuill Nobilitie, with the
 particular appendants thereon, commonly discussed,
 would take vp more roome then this Volume. Its,
 at large, enough in André Tiraquel specially.
 Here only are those titles which haue precedence of this
 of lowest Gentry. In deliuerie of them, I haue used
 Autorities of best choise, without the vain ambition of
 citing more then I needed. The Best or First I took al-
 waies.

^m *Julian. περὶ τῶν Αυτοκρ. πρᾶξ.*

ⁿ *Synes. E. i. 104.*

^o *Ordonances du France, Tom. 3. tiltre 5.*

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with him, I resolv'd upon my first Opinion, and found, as I ghesse, a New but more proper Interpretation of the Place, wherein I was confirm'd afterward also by the iudicious approbation of a man verie learned (but especially in the Greek) and of most readie memorie, M. Arthur Best, to whose continuall Kindnesse and Instruction too, I shall alwaies acknowledge my self much bound. And hence may you be confident, that the interpretation of Pythagoras his *Στέφανον μὴ τίλλειν, or ἀρπάζειν*, is not to bee refer'd to Royall Diadems, or Kings, as some will, unlesse hee meant it to those of Asia, with whom indeed hee had spent some time. Either he wist in it that you should not take from another his Crown, Reward, or Palme, or that you should not wrong or corrupt the Laws, as S. Hierom ^c expressely interprets it, by *Leges Urbium conseruandas*; which is well iustified by a Pythagorean, concurring therein, and giuing ^u the reason, because *Στέφανοι πόλεων οἱ Νόμοι*, i. The Laws are the Crowns or Inclosures of the Commonwelth. In promising more such, I will perform my word. If I leaue vntoucht something, which may be lookt for, of the Mahumedan States, referre it rather to my wants of Instruction then Negligence. As they are farre from vs, so Relations of them are oft uncertaine, and of a cozening Credit, especially those of the Midle times, when Ignorance rode in Triumph. And, vntill that most learned Leunclaw and Busbeque, what of them was well known? Little, especially to our purpose. Nay, euen in this European Light of understanding, how currant went that idle Deduction of the

c In Respons.
aduers. Ruffin.
Epist. 41.
u Malchus in
vita Pythagoræ.

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*Persian Sophi from Wollen Tulipants ? It having Origination in the Sophilar, Sophi, or Suffi (lar is but the Turkish termination plurall) that were both of a reformed or separated Religion, as also a speciall Sect in Philosophie, Quorum scientia est per infusionem ab Intelligentijs, non per acquisitionem Doctrinæ, as * Andrew Alpag, well skilld in their Tongue and Learning, according to their own conceits, saith of them. How the Ethiopian Emperor (whom wee corruptly call Prester Iohn; and Elias y Leuita writs him פריטי יואן Priti Ioan) hath been ignorantly wrongd by such as so mist both his Name and Territorie, is seen in too much Testimonie. But of these, and the like, in due place. In our Europe, as Writers afforded occasion, I haue been large: omitting, I think, no obsolet Title, the knowledge whereof may help to the understanding of those in present use. The like I say of Ensignes. But such as were meerly proper to their times, and haue not so much as their shadow left, I haue willingly forborn. Among these, is the ancient Ius Capillitij in France, whence you must interpret the Storie of Q. Crothild, that, when hir sonnes, on whom shee purposed to haue settled the Crown against Hlothar and Hildebert, were brought to her from them with a paire of Scissors and a Sword, by Arcadius offering her the choise, whether shee would haue them shauen or put to death, answered z Satiush mihi est, si ad Regnum non eriguntur, mortuos eos videre, quam ton'os. For the shauing or cutting their Haire was a putting them into the condition of subiects. Θέμιτων γὰρ (saith Aga-*

x In Auicenn. de Anima Aphorism. 9. & de ijs plura in eiusdem lib. de Definit. et questis. V. pag. 107. infra.
y Masoreth Hammasoreth prefat. 3. Vide part 1. pag. 88.

z Greg. Turo-
nens. Hist. 3.
cap. 18. Aimoin.
de Gest. Franc.
2. cap. 12.

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thias) τοῖς βασιλεῦσι τῶν Φράγγων ἐπαύρῃ κείρεσθαι, ἀλλ' ἀκείρεσθαι τὲ εἶσιν ἐκ παίδων αἰεί, i. It was not lawfull for the *French* Kings to cut their *haire*, but from their Infancie it was continually permitted to grow, which they ware hanging down their backs, curiously combd, and done with diuers * such things as were fit for keeping it in neatest fashion: and this was ὡςπὲρ τι γνώρισμα καὶ γέρας ἐξαίρετον τῷ βασιλείῳ γένει, a speciall Ensigne and honor of the Royall Line, which no subiect, in whom the hope of Succession was not, might wear; and hence took the vain Grecians occasion of that fabulous assertion, wherein they supposed those of the French Line to be bristled on the back like Hogs, and calld them Τριχοραχάτοι, i. as if you should say, Bristle-backt. ἐλέγοντο (are the words of George Cedren) οἱ ἐκ τοῦ γένους ἐκείνου καταγόμενοι ΚΡΙΣΤΑΤΟΙ, ὃ ἐρμηνεύεται ΤΡΙΧΟΡΑΧΑΤΟΙ. εἶχον γὰρ κατὰ τῆς ῥάχεως αὐτῶν τρίχας ἐκφυόμενας ὡς χοῖροι, i. those of the Royall Line were calld *Cristati*, quod interpretatur (so are the words of an ^a old Historian exactly interpreting this out of a Grecian) *Trichorachati*. Pilos enim habebant in spina veluti Porci: which the rather I cite, to shew that Hotoman's coniecture upon that place of Cedren, thinking it to be corrupt, is idle. Neither need it moue, that they so ill interpreted *Cristati*. What's more common amongst them then mistaking of like kind? This Custome of wearing long haire continued in the French Kings, till about Lewes the yonger, when ^b Peter Lombard, Bishop of Paris, dissuaded them from it. It was in fashion also to be worn long amongst our Soueraigns till

* ῥυμματα
ποικίλα.

^a Landulph.
Sagax Miscell.
22. ex Theophras-
tē forsan,
vnde & Cedrenus
forte.

^b Circ. A. c. 120.
c. 12. Autor Re-
liquiarum.

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till Henrie v. as is collected by their Seales. And by
that of France, may bee interpreted the ^c Distich to ^c Henry. Hunt-
William the first, ^{tingdon. hist. 6.}

Cæsariem, Cæsar, tibi si Natura negauit,
Hanc Willielme tibi stella comata dedit

Made upon the Comet appearing in Easter weeke be-
fore Harold's ouerthrow, expressing, as if the Autor
had first plai'd on Cæsar's baldnesse, and then by A-
postrophe told the Conqueror, that the Comet or
Fared Starre (as the old English and most signifi-
cant word is) portended him Cæsariem or Capilliti-
um, alluding to the Ius Capillitij of France, as it
was a note Royall. For, common opinion then supposd
the Comet a token of his future Conquest. Of this
nature is that of the old Emperors ^d hauing Fire in ^d Herodian.
a Lamp carried before them, which the Persian Kings ^{lib. 2. Xenoph.}
also had. And likewise those the Spear, Crown of ^{Cyropæd. 8. et v.}
Thornes, Nailes of the Crosse, Sword, Robes, ^{Lips. ad 1. Tacit.}
and Diadem of Charles le Maign, all which ^e A- ^e Annal. Boior.
uentin thus remembers : Germani Imperatores a-
pud Proauos nostros, Hastam, Coronam spineam,
Clauos (quibus Christum seruatorem nostrum ex-
cruciatum constat) insuper Ensem, Purpuram, Dia-
dema Caroli Magni progerere secum solebant.
But hee saies, that Sigismund the Emperor laid them ^{A. CIO. CDX.}
to be kept, as precious Reliques, at Norimberg, where
they are to be seen, hauing been all before usually ca-
ried with the Emperors, vt peculiaria sacrosancti
Imperij Penctralia, Cæsareæque Maiestatis Auspi-

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f Du Haillan
livre 3.

cia. These, the strewing of the Emperors way with Gold-Dust and the like, as obsolet I am silent of, as also such as are so particular (rather of Custom, then Greatness) that this place not so well fitted them. As that of Sealing in white Wax appropriated by the French to their King. Il n'y a autre Prince Chrestien (saies one f of them) que seel in Cire blanche que luy, les autres seelent en cire rouge ou verde (he might have added ou iaune) & tous les autres Potentats sont armez en leurs seels, & nos Roys seuls aux leurs, sont vestus d'habits Royaux, & en Roys iusticier non armez. This sealing in White Wax was permitted to Renè King of Sicilie by Lewes xi. in CIO. CD. LXVIII. But matters of this nature are scarce more belonging to our Chapter of Royall Ensignes (for thither, if anie whither, they should be referred) then that of the roasting the whole Ox at Francfort, at the Emperors inauguration, or such like. In most of what I have done, Testimonies of Times past are my Warrants.

*Securus licet Æneam, Rutulúmque ferocem
Committas: nulli grauis est percussus Achilles.*

For more safetie, I obseru'd that admonition. This iealous Age would make a man do it where hee needed not. But my Reader shall misse nothing the more of what may, to the proposed end, furnish him. If where I dispute of Dukes, Marqueesses, Counts, and such, you find not so much out of old Ciuilians (I mean

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mean the elder Doctors and Commentators) as might bee heapt up from them to that purpose, blame mee not. I professe not the reading them, yet could haue vsed them, but was not willing to load my Margine with their names. Where they talke of Meum and Tuum, when their Autoritie is requisite, they deserue to bee heard. In things, of this nature, to bee extracted out of Storie and Philologie, they cesse to bee Doctors, nay, are scarce Alphabetarians, euen the whole Rank of them; untill you come to the most learned Budè, Alciat, Hottoman, Cuias, Wesenbeck, Brissou, the Gentiles, and some few more of this Age, before whom the Bodie of that Profession was not amisse compar'd to a faire Robe, of Cloth of Gold, or of Richest Stuff and Fashion, & Qui fust (sauiug all mannerly respect to you, Reader) brodèc de Merde. The reason of the Similitude is known to anie that sees such impudent barbarisme in the Glosses on so neat a text, which from Iustinian (hee died DLXV.) untill Lothar II. (hee was Emperor CIO. C. XXV.) lay hidden and out of vse in the Western Empire, nor did anie there, all that time, professe or read it. But when Lothar took Amalfi, hee there found an old Copie of the Pandects or Digests, which hee gaue as a precious Monument to the Pisans (hence it was called ^h Litera Pisana) from whom it hath been ^h since (in CIO. CD. XC. VI.) translated to Florence, where, in the Dukes Palace, it is, almost with Religion, preserued, and neuer brought forth but with Torches, Light, and other Reuerence.

^g Rablins Lure
2. chap. 5.

^h V. Ang. Politian, lib. 10.
Epist. Marquard. Breisacio.

Vnder

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i Olofredus apud Sigonium de Regno Italie, lib. 11. et 7.

k Verba Lotharii ap. P. Merul. Cosmog. part. 2. lib. 4. cap. 23.

l Constit. de Iuris docendi rat. §. Hæc autem.

* About thirtie pounds of our monie.

m Sigon. de Reg. Ital. 4. et 8. sub A. 1007.

*Vnder this Emperor Lothar, began the Law to be profest at Bologna, where ⁱ Irner or Werner (as Conrad à Lichtenaw calls him) first made Glosses on it about the beginning of Fr. Barbarossa, in c. 10. c. l. and by the fauor of this Lothar, was Bologna, upon the aduise of Irner, it seems, constituted to bee ^k Legum & Iuris Schola vna & sola. And here was the first Time and Place of that Profession in the Western Empire. But Iustinian expressely ordaind, that none should teach the Ciuill Lawes, except ^l only in Constantinople, Rome, and Berytus: which, although Bartol interprets (as of necessitie he was driuen, to maintain his Profession) with Nisi tempore ius Academicę sit quæsitum, yet why then was Bologna no place for the Laws vnder Iustinian? for, they pretend there, to haue been as an Vniuersitie from the Grant of Theodosius the yonger in c. d. xxiij. Plainly vnder Iustinian, who euer had taught out of one of those three Cities, was Denarum librarum * auri poena plectendus, and to be banisht out of the Citie where hee durst so professe. Neither would the matter of being a Vniuersitie haue helpt it. But before Lothar, the Government was by the Salique, ^m Lombardian, and Roman Laws (the Roman beeing some peece of what had been vsd in Rome) euerie one liuing according to either of them as hee would make choise. About the same time also the two Bastard brothers (by whose worth, and of the third, Peter Comestor, their Mother thought shee should bee sau'd, neither would repent, but trusted to hir merit in bearing three so famous) Gratian a Monk in Bologna, and Peter Lombard*

at

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at Paris, one made the Decree, the first Volume autorised for Canon Law by Pope Eugenius III, and the other the Sentences. Such as since haue written on the Digests or Code, vntill the cleerer light of Learning began amongst our Fathers, talk for the most part like Rablais his Bridoye. Some, most honord of later time, that vnderstood their Text, and studied the Laws, as well because they would curiously know, as bee mecrely

* Προτίμματα τῆς Ἀγορᾶς haue, with iudgment, instructed in part of this Purpose. The Margine confesses, without blushing, their and all other mens helps. If either Enuie or Ignorance question how I, bred from the bottome of Obscuritie, and so farre from Court-Custome, should dare at these Honors, let it know, I learn'd long since from a Great Clerk (that Robert Bishop of Lincoln vnder Henric III) That there was, in Libraries, greater aid to the true vnderstanding of Honor and Nobilitie, then amongst Gold and Purple outsidcs. Hee beeing demanded by the King, Vbi

n Moraturam didicit, quâ Filios Nobilium Procerum Regni, quos secum habuerat Domicellos, instruxerat, cum non de Nobili prosapia, sed de simplicibus, traxisset originem, fertur intrepidè respondisse, that hee was taught it in the Courts of greater Princes then the K. of England, meaning of those Ancients, whose Courts were represented in his Volumes of Storie. In Coniectures I durst not bee too bold. Where but meer fancie can direct, it were ridiculous to regard them; but when they seem to offer themselves, they deserue the choise of Iudgment.

* Continually Practisers.

n Io. de Aton in Constit. Othoboni tit. de Bonis Intestat. verb. Baronum.

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*That Religious abstinence of the old Iews, who referd
all such Dignos vindice Nodos, as were too difficult
for their humanitie, to Elias his resolution, were good
to be proportionably more obseru'd in all Learning, e-
specially by those which are (and too manie are) so un-
fortunat in their gheses, that on the apparantly
worst of diuers they often insist. Malici-
ous Censure I regard not, Inge-
nuous I honor. Reader,
Farewell.*

The

*The summe and first Pages
of the Chapters:*

*(The chiefe Matter only of them;
the particulars being in the Contents
before euery Chapter)*

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Reader,

Reader,

At the end are some Additions which I would haue you read with the context. The Pages there noted and the Lines will direct you.

pag. 387.

Then follow

- I. *The Faults of the Print corrected, and by them mend your Copy; and where Points, Accents, Letters inverted, or otherwise, and the like are amisse (as sometimes they are, neither could I preuent it) let your humanity excuse both Me and the Workmen. In page 13. of the Preface li. 22. read stronger. And pa. 19. l. vlt. Torch-light. And also read Wee for Wee in*
page 389. pag. 391.
- II. *A collection into a Table of all the more speciall Autors, whose Testimonie we haue vsd, with direction to those places where wee haue either transcribed old Mss. Records, Charters, or the like, as also where any ancient Writer is, not vulgarly, explained, or amended.*
- III. *The words of the Eastern Tongues more specially herein interpreted.*
- IV. *Such of the Greek words (most of them being Barbarous and vnusual) as haue herein their explanation.*
- V. *A direction to the places where any thing, more particularly pertaining to our Common Laws, occurs.*
- VI. *A generall Table for the more ready finding out of the Contents by the Pages.*



TITLES OF HONOR.

FIRST PART.

*Ont of Nature and a Democracie, a Monarchie derived. Es-
cld. The first King or Monarch, whereof any good testimo-
nie is. Shinaghr and Babel. The variableness of the Eu-
ropeans from the Asians in Asiatic names. Nimrod was
not Ninus, but Belus. Continuance of the Babylonian Mo-
narchie. The time of Nimrods Kingdome, against common
opinion. Peleg. Nimrod and Abraham, lived not toge-
ther. Semyramis built not Babylon. Nimrod (not Ni-
nus or Ashur) built Nineueh. Why he is called Belus. How
sacred statues came first to be worshipt, and the true begin-
ning of Idolatrie. Bel or Baal the same with Apollo, Pan,
and the like, and was the Sunne. Belenus or Abellio, among
the Gaules and Britons, was Apollo. How the Jewes
worshipt the Sunne. The Persian Salchodai and Mithra,
what they are. The Gods of those Eastern parts adcred in
our Western. Jupiters Tomb and Epitaph in Crete, and
why the Cretans are called, alwaies Liars. Some make
Nimrod to be honoured in Orions name among the Con-
stellations. How they agree in name and actions. Orion and
Cynosura the two Princes of the Heavens in old Astrono-
mie. Homers Astronomic explained. The supposition of the
golden world, idle. As idle that observation, that Nôus. i.*

a prescribed law, *is not in Homer. Use of singing Lawes. The Fables of the Chaldeans and Grecians, with the Arabian impostures, rejected.*

CHAP. I.



Communitie of life, and Ciuill Societie, beginning first in particular Families, vnder Oeconomique rule (representing what is now a common-welth) had, in its state, the Husband, Father and Master, *as King*. Hence many Colonies; which, whithersoever deduced, were

Cities, Townes, Villages, or such like. In them, deserued Honor added to the eminencie of some fit mans Vertue, made him by publique consent, or some by his own ambition violently got to be what euery of them were in proportion to their owne Families; that is, ouer the common state, and as for the common good, *King*. Thus came first Cities to be gouerned by Kings, as now whole Nations are. And in the Heroique times (before the *Olympiads*, when most of the Grecian fables are supposed) such, as shewed themselves first publique benefactors to the Multitude, either by inuention of Arts, Martiall prowesse, encreasing of Traffique, bettering or enlarging the Countrey, or such like, were (saith *Aristotle*) by seuerall Nations, constituted Kings ouer them, and, by generall consent, lest lines of hereditarie succession. So that naturally, all men, in Oeconomique rule, being equally free and equally possesse of superioritie, in those Ancient propagations of mankind,

euen

even out of nature it selfe, and that inbred sociablenesse, which every man hath as his character of Ciuillitie, a Popular state first rais'd it selfe, which, by its owne iudgement, afterward was conuerted into a *Monarchie*; both by imitation of as well the subordinat as Supreme Rule, wherevnder the whole Systeme of the world is gouerned, as taking also example from vnreasonable creatures; in whom, because the libertie of discourse was wanting, Nature it selfe had placed that instinct of chusing alwaies *One* for their Prince or Leader. Hardly was any so Idolatrous that could not vpon mature consideration (as ^a *Orpheus* did in his last Will and Testament) confesse a vnitie of Nature in that multiplicitie of Names, which fabulously they applied to the Deitie, and acknowledge that ^b *quod est in triremi gubernator, in curru rector, praeceptor in choris, lex in urbe, dux in exercitu, Hoc est in mundo Deus*; which was long since affirmed, by such, as knew not how to worship the true God, yet were resolu'd of his vnitie. Hereto are according diuers and frequent testimonies, of the ancient Gentiles, dispersed both in ^c prophane and holy Writers. Hence they could not but thinke, that the imperfections of the giddy-headed multitudes government would be much repaired, if they subiected themselues to some eminent *One*, as they saw themselues, and what els was to be in regard of the vnseen Creator. In a ^d Tract attributed to *Hermes* (whom some dare affirm ancienter then *Moses*; and the Egyptians accounted as a God) *Isis* is personated thus instructing *Horus*: Whereas, my sonne, there are foure places in the Vniuerse subiect to an immutable law and command; that is, the supreme Heauen, the ^e *Orbes*, the *Aire*, and the whole *Earth*. Above, my sonne, in the supreme heauens the Gods (vnderstand Angels and ministring spirits) haue their habitation; who, as all things els, are ruled by the Maker of all things. In the *Orbes*, the *Starres* are; gouerned by their great enlightner the *Sunne*. In the *Aire* are *soules*, ouer whom the *Moone* hath command. In the *Earth* are *Men* and other liuing creatures,

a Theopbil.
Antioch. ad Au-
tolyt. lib. 3.

b Apuleius de
Mundo. & id-
ipsum autor
libri qui eo
nomine Ari-
stotelis falso
nuncupatur.

c Macrobi. Sa-
turn. 1.
Iustin. Martyr.
περί μοναρχ.
Lactantius de
fals. relig. cap. 5.
alij.

d Trismegist. in
Κόβη τε Κόσμος.
Idem ferè a-
pud Ecphant.
Pythagoric.
Stob. l. c. 7. 48.
* Α' θ' η' ρ'.

whose Governor is Hee that for the time is King. The very patterne of a royall State, you see, deriued out of the worlds fabrique and its particular subiections; although I importune you not to credit the supposed antiquitie of the author, nor his whole assertion, being, in part, impious. And confirmation of the fitness of this vnity in government, they had from ^e irracionall creatures: amongst whom that one Kind specially, which is commended, in both profane and holy authoritie, to man, for its exemplary qualities, hath hereyn preeminence. That of Bees. All honor, assist, and obey One:

c Senec. Ep. 91.

f Georgic. 4.

*Ille operum custos: illum admirantur & omnes
Circumstant fremitu denso, stipantq; frequentes.
Et saepe attollunt humeris, & corpora bello
Obiectant, pulchrâq; petunt per vulnera mortem,*

as the diuine *Virgil* of them. And the *Grecians* haue a proper word for the King of Bees, whom they call *Βασιλεύς*; and, by translation, *Callimachus* calls *Iupiter* *Θεῶν ἑστωρ*. Neither is in a humane Monarchie what hath not in their Common-welth some most remarquable proportion, if that curious searcher of Nature, our *s* Philosopher deceiue not. Hence, as ^b some, amongst other arguments proue this æternall vnity in the true Deitie, so those, who first tried the inconueniencies of popular rule, saw that in their government likewise should be some One selected Monarch; vnder whose arbitrarie rule their happie quiet might be preserved. I know the vsuall assertion, that makes the first of those three kindes of States a Monarchie. Great Philosophers dare affirm so, and *Principio rerum* (saith *Iustin*) *gentium nationumq; imperium penes Reges erat: quos, ad fastigium huius maiestatis, non ambitio popularis, sed spectata inter bonos moderatio prouehabat*. But that cannot, in my vnderstanding, be conceiued as truth, otherwise then with a presupposition of a Democracie, out of which, as is related,

g Arist. *polit.*
1566. *lib. 9*
cap. 40.
h Cyprian. tract.
4. de Idol. van.

a Monarchie might haue originall: no more then can bee imagined how an Aristocracie should be before the Multitude; out of which, such, as make in their lesse number the Optimacie, must be chosen. *Aristotles* Commenters, *Bodin*, *Machiauel* on *Liuy*, diuers others dispute on this point: But, out of *Machiauel*, satisfaction may be easly receiued, as is here deliuered: And so must that be vnderstood of *Pausanias*: * βασιλείαι πανταχὺ τῆς Ἑλλάδος, καὶ ἡ δημοκρατία πάλαι κατεστάνεσαν. Not that the States were first Kingdomes, but anciently so, and not vnder popular government, as in later time they were. Well I allow, that a Family, being in nature before a publique societie or common-welth, was as an exemplary Monarchie, and, in that regard, a Monarchie is ancientser then any State: but as it is applied to a common societie of many families and to what we now call a Kingdome, it cannot but presuppose a popular State or Democracie. The first Monarch of a Nation, we read of, is that *Nimrod* (nephew to *Cham*) the mightie hunter before the Lord. His Kingdome was in *Babylon*, *Erec*, *Accad*, and *Calna* in the land of *Sinaghr*, which is called vsually *Sennar*; by which name also the *Babylonian* Monarchie was known. For, where *Moses* speaks of *Amraphel* K. of *Sinaghr*, the Paraphrase of *Onkelos* hath expressly K. of *Babel*. His time was about c. i. d. c. c. x. from the Creation. *Iosephus* calls him *Nabrodes*, and makes him first author of the building of that Tower of confusion of Tongues. In profane storie you find not his name, vnlesse, with common error, you make him *Ninus*, in whom *Trogus*, *Ctesias* and from him *Diodore* with other begin the *Assyrian* or *Babylonian* (for to this purpose I admit them as the same and one) Monarchie. If likelihood would well endure it in storie, it might not be hard to make *Nimrod* and *Ninus* one name. Greater changes are in words of Orientall language exprest in European characters. Their *Iezekel* is *Ezechiel*, *Ruben Rubel*, *Mosche Moses*, *Nun Name*, *Esrhaddon Asbazarith*, and in Arabique propagated

h In *Euotiscrō*
initio.

* All Greece
was anciently
vnder Kings,
and no Democ-
racies.

i Gen. 14. c. x.

from Ebrew, our *Hispalis* is *Sinill* in *Spaine*. To shew also how differently they expresse our Names, in the liues of the foure Euangelists, publisht by P. *Kirstenius* in Arabique, *Vespasian*, and *Domitian* are called *Asubasianusu*, and *Damatianusu*, and *Nerva* is *Neirune Alsbaghir*, that is, according to them, *little Nero*. Such like more occurre in ancient and later Storie very frequent, in so much that scarce any communitie oftimes appeares; as in *Cyaxares* and *Assuerus* or *Achaswerush*; which name is *Xerxes* also, and *Oxyares*. But the first *Babylonian* Monarch is not called *Ninus*, but *Belus*. And his sonne is, by consent of best authorities, *Ninus*. It follows then that *Nimrod* was father to *Ninus*. *Iustin* indeed deliues, *Primus omnium Ninus Rex Assyriorum veterem & quasi anitum gentibus morem noua Imperij cupiditate mutauit*. But regard the testimonie of those which out of the more ancient authors haue transcribed their Chronologies, as *Iulius African*, *Cedren*, and others, and *Ninus* will appeare clearly the son of *Nimrod*, that is, of *Belus*, the first of that State. And although erroneously in Historians for the most part *Ninus* be the root of Chronologique calculation, whereupon *Iustin* expressly affirms that this first Monarchie remained in the same bloud ^k c 10. c c c. yeares, and then ended in *Sardanapalus* (otherwise called *Tonosconcoleros* or *Conosconcoleros*) and was by *Arbaces* then transferred to the Medes, so that if you reckon back from the beginning of *Arbaces* (*Arbactus* and *Pharnaces* he is also written) that number of yeers, you shall fall neer exactly vpon the beginning of *Ninus* according to some, and that most curious, Chronologie: yet withall, take the yeers of *Belus* his raigne being, as some will, L v. but as^l others LX v. (which seems lest distant from truth) and adde them to the c 10. c c c. and then take the whole number out of the yeer of the world, which was at *Sardanapalus* his death, the residue wil fall neer the first yeer of the *Chaldean Epoch*a (placed in the beginning of that Empire) then which, what can more proper-

† *Constantinus*
Manasses hallu-
cinatus hunc
numerum à
Belo auspica-
tur.

1 *August. de*
Ciu. Dei. lib. 16.
cap. 17. & 56.
anni ad hanc
rem sunt apud
Glycam ex al-
lijs antiquo-
ribus. Annal.
part. 2.

properly designe out *Nimrods* beginning, being about L x v. before *Ninus*? which is well enough confirmed also by that number of C I D. C C C. L x. deliuered by ^m *Ctesias* for the continuance of this Monarchie, as also by ⁿ *S. Augustine*. *Regnum* (saith he) *Assyriorum in Epistola Alexandri* (he meanes an^o Epistle of *Alexander* to his mother *Olympias*) *quinq; millia excedit annorum. In Græca vero historia mille ferme & trecentos habent ab ipsius Belli principatu: quem regem & ille Aegyptius* (that was one, from whom *Alexander* had his instruction) *in eiusdem regni-ponit exordio*. By this supputation, *Nimrods* Kingdom began some L x i i. yeares after the Flood, that is, C I D. C C C. x v i i. from the Creation. Howsoever (if *Belus* were he, as is most probable, and that *Belus* reigned L x v. yeers onely, which is the greatest account) the common error of those which place *Nimrod* and *Abraham* together seems intollerable. Witnesse holy Writ, which affirms that in *Pelegs* dayes the earth was diuided, by dispersion of the people. That diuision was immediatly after *Babel* built, and by most likely coniecture the same yeer that *Peleg* was borne; for *Moses* relating his name to be *Peleg*, addes *for in his daies the earth was diuided*; as if, according to the Iewish custome, hee had had his name imposed presently vpon his birth, by reason of that Diuision. And how could his name be by reason of the Diuision, before it? And it is questionable, that *Peleg* was borne C i. yeers after the Flood, which falls (by this calculation) into the x x x i x. of *Nimrod*. But *Abraham* plainly was borne c i x years after *Peleg*; how then could *Nimrod* and *Abraham* be coetaneall? I know, the accounts of diuers ancient writers are in this point of the continuance of this Empire (out of which as *à posteriori*, the beginning is found) much differing both among themselves, and from what is before deliuered, as those which occurre in ^p *Paterculus*, *Eusebius*, *Orosius* and others; and some Grecians haue made *Nimrods* beginning to bee q d c. x x x. yeers from the Flood, others more, against ap-

^m *Diodor. Sicul. Bibliothec. 3.*
vnde pro ^o *le-*
ge apud *Agathem. hist. 2.*
ἐξήκοσθ, vbi is
de hac re.
ⁿ *De Ciu. Dei*
lib. 12. cap. 10.
o Cyprian. de
Idol. van. & ip-
se Aug. de Ciu.
Dei 8. cap. 5.
huius memi-
runt.

Peleg ^{אֵפֶלֶח} *est*
diuidit. Gen.
10. 25.

^p *V. Lips. ad 1.*
Vell. Paterculi
& (si placet)
Thalium ap. La-
ctant. Instit. 1.
cap. 23.
^q *Cedrenus,*
Glycas, alij.

parant truth of Scripture : others of later times placing him diuerfly. But I see none so neer most probable coniecture as the learned *Christopher Heluicus*, whose laboriously composed and most vsfull *Historicall Theatre*, in this and other of this nature, affoords instructing helpes. And, whereas the fabulous traditions of some Europeans make *Semiramis* the autor of *Babylon*; it was deliuered, for most false, long since by *Berosus* (he was *Belus* his Priest in *Babylon*) and some^r ancients of this part of the world also, haue iustly followed him, attributing it to *Belus*, which euen holy writ proues to be the work of *Nimrod*. So some will haue *Ninus* the builder of *Nineueh* (which profane Storie also calls *Ninus*) whereas vpon good reason out of greatest authoritie *Nimrod* was he that built it. In *Genes. x. Hee went out of the land* (he means *Shinaghr*) *into Assyria and built Nineueh*. But I know the vsuall translation hath it otherwise, that, *out of the land went Assur and built Nineueh*. But, *Assur* is not, before that time, as a proper name of a man, spoken of in holy Writ, neither in that passage is there a declaring of *Sems* posteritie (in which *Assur* was) but of *Chams* onely. And the holy tongue endures either of the interpretations, as hath been by the learned heretofore obserued. It may possibly be, that its name was from *Ninus* successor and sonne to *Nimrod*. For in that Nation the first Citie built was titled according to the name of the builders sonne, as appeares in the Storie of *Cam* and *Enoch*. The Ebrew orthography of it is נִינְוָה composed, as it were, of *Nin* and *Neueh*, which may well signifie the *Habitation* or *Citie* of *Nin*, being easily (according to the European course) turned to *Ninus*. And *Iosephus*^r expressely calls it, *Ninua's πόλις* & *Nin'ua*, which words without difficultie giue the same sense with the Ebrew. All this is in a manner confirmed by an ancient and most learned^u Father, deliuering that the *Assyrians*, *ex nomine Nini Beli filij, Ninura condiderunt, urbem magnam, quam Ebraei Trad. t. Ebraicū. appellant Ninuen*. Which is as if hee had said *Nimrod* had done

^r *Ioseph. 1. ad Appianem.*

^s *Q. Curt. lib. 5.*

^r *Archeo'og. Iudaic. 9. in hist. Ione.*

^u *D Hieronim. Trad. t. Ebraicū.*

done it. For what were the *Assyrians* but his subiects? The first Empire then began in *Asia* vnder *Nimrod* (the same with *Belus*, called also *Arbelus* or *Arbylus*) King ouer the *Babylonian* and *Assyrian* territories chiefly, hauing in them his two Cities royall, but extending his power ouer the greatest part of the inhabited & neighboring country. Why he was called *Belus*, is no wonder. Take it not as a name proper to him while hee liued, But referre it to an effect of Idolatrous application after his death. For, whether adoration of Statues began in *Sherugs* daies (as is vsually deliuered out of^x ancient authoritie) or whensoever; it is certaine by all probabilitie, that sacred Statues were first such as had been made in memorie of some best beloued and most honored great men, or of their fathers, ancestors, children, wiues, or deereft friends being y dead. To these, were, at length, by flatterie of seruants and sycophants of such as had erected the Statues, giuen diuine worship and ceremonies with suffumigations, crownes of flowers, and other rites which to the dead, of later time, by the Gentiles haue been vsed: beeing at first inuented by them for such as they stiled Gods. And, as the ceremonie due to their Deities, so, as a consequent, grew the names of them also at last to be applied to those whom the Statues had first honored. Now, it is not vnknown to any that the *Babylonians* held their greatest God to be *Bel*, which is the same with the *Phanician* and *Pnnique Baal* (the difference proceeds only out of the *Ebrev* and^z *Chaldean* dialects) and was first vnderstood for the *Sunne*, whom they called^a *Baal-samaim*, that is, the Lord of Heauen (and in substance, euen by Idolatrous origination, was the same with *Iupiter Olympius*, *Pan*, *Apollo* and the rest of their greater Gods, differing in name only, as *Baal-pheor*, *Baalzebub*, *Moloch* and the rest did in *Palestine*) whence, it seemes, the *Lacedemonians* had their *Bela* for the *Sunne*, as *Hesychius* is author, uicis obseruatur. Dominum vero interpretatur. a Sanchoniathon apud Euseb. Pa-
^x Euseb. in 2^o f. 78. v. a. Epiph. in prolegomenis. y Hinc idolum dictum est (si Diophanti si-des apud Fulgent. Mytholog. r.) E' id' od' i-ve, quasi, spec-ies doloris. Quod sane lingue sancte optime conuenit, in qua
^z דולרים i. Dolores simula-cha dicuntur. 1^a sal. 106. 38. & 39. & alibi. Originatione autem idololat-riae ad hunc modum doce-tur. 2^a cor. cap. 14 ab Epiphania in prolegem. & 1^a l. Firmico de er-rore Profan. Religionum, alijs v. si placer, & Cicronem de consolatione. z בל Chalde-is; Ebraicè autem i. Puni-cè בלז dictus est. Elementū n. y Chaldeis sapius excidit, & à Gramma-

b Scholiast. ad
Æschyl. Persas.
c Hefych. in
Βαλλω.

c Scalig. Aufon.
lect. i. cap. 9.

d Plin. hist.

Nat. i. 6. cap. 44.

e Ausonius in
profess. Burde-
gal.

f Append. Di-
oscorid. cap. 652.

g Vulcan. ad
Glossar. Latino
Græc.

h Camden in
Cumbria.

i R. Leui Benger-
som. & RR. Cim-
chi & Iarchi,
Equis & Qua-
drigis, dum so-
lem Orientem
adorabant, ab
introitu Tem-
pli vsq; ad ca-
meram Na-
thanmalech,
solenni pompâ
vestes fuisse
Adnotant. Ve-
rum & videtis
Sext. Pompei-
um Verb. Osto-
ber de Rho-
dijs. nec Rab-
binis hic ad-
sentior.

k De ijs opti-
mè (vt de om-
nibus) Ies. Scalig. ad Catull. Epig. 91. sed Rabbi Solomon, figuras ad Solis imaginem fista-
fuisse, est male Commentus ad loc. designatum.

and perhaps the *Phrygians* and *Thurians*.^b their word Βα-
λλω for a King, and the Western parts their *Belenus*, *Beli-
nus*, Βέλις, as *Herodian* calls him, or ^c *Abellio*, as an old in-
scription found in *Guienne*. For all these names that *A-
pollo* hath, which the *Gaules* and *Britons* worshipt, and to
whom the *Druids* sacrificed at the cutting down of their
Mistletoe, expressing him, in their language, ^d *Omnia sanans*,
which euery Schoole-boy knowes also to bee proper to
Paan the same with *Phœbus*. And, that *Belin* is no other
then *Apollo*, is both proued out of an old ^e Poet of *Gaul*,
calling his Priest *Phœbitus*;

*Nec reticebo senem
Nomine Phœbitium,
Qui, Beleni adituus,
Nil opis inde tulit.*

as also from a ^f testimonie, deliuering that the herb called
Apollinaris (some take it for Henbane) is the same which
the *Gaules* named *Bilincumtia*, being at this day ^g in *Spaine*
titled *Yelenno*, as from one originall; both hauing the steps
of *Belin*; which also in British (as our most learned Anti-
quarie, and light of *Britain*, *Camden Clarendulx* obserues)
with *Melin* and *Felin* (the difference of orthographie pro-
ceeding from the tongues idiotism) signifies *yellow*, a co-
lour, as all men know, euen proper in attribute to *Apollo*.
And most likely it is that the Topique God of the Nor-
thern parts of this Kingdom, called in ancient ^h monu-
ments *Belatucadre*, had hence part of his name. Neither is
the most superstitious regard which those Eastern people
had to the Sunne in particular, vnkown to any, which
hath obserued the ⁱ *Horses* and *Chariots*, dedicated to his
Deitie by the Idolatrous *Iewes*, and mentioned in *11. Reg.*
xxi. 1. 1. or those Sunne-images (סִמְלֵי הַשֶּׁמֶשׁ ^k) in *11. Paralip-*
om. xxxiv. 4. or the adoration of the Morning in *Ezech.*
1. 11.

VIII. 16. or such like, deriued from the *Babylonians*, *Persians*, and others; whence the *Persian* period of cxx. Solar yeers, and the product of that multiplied by xii. that is, cxc. ccc. x. l. their great period vsed before their *Iezdigerd*, as also the Sunnies reuolution in Astrologicall directions, are, and haue been of ancient time by them called *Salchodai*, i. the yeer of God (as the most noble *Scaliger* teaches mee) as if the Sunne were the chiefeft Deity; whom they stiled also *Mithra* from their word מִיְתְרָא¹ which interprets the same with *Baal* or *Beli*. a Lord or Gouvernor; their significant name for the Sunne being both ^m *Coreshed* (whereupon *Ctesias*, and some following him, deliuered that *Cyrus* in Persian was the Sunne) and ⁿ *Aphetkaab*. Neither was it strange that they, being ignorant of the true God, so worshiped the Sunne, when as euen the greatest Masters of Philosophie had not a better meanes to designe out their first Mouer and Maker, or the *Sonne* of what is Good (as diuine *Plato* expressely) then by the name of *Light*, or the *Sunne*. Nor is it hard to beleue that the chiefe Deitie of the *Gaules* and our *Britons* should haue its origination from the so farre distant Eastern nations. For beside the reasons of coniecture, there hath bin found in *9 Gaule* a stone thus consecrated;

MINERVAE
BELISAMAE
SACRVM
Q. VALERIVS
MONVM.....

Where questionles is the very name (differing in termination only) of the Goddesse *Astarte* or *Ashtaroth*, whom they called *Belisamaim*, that is, the Lady of Heauen, the Moon. The same is confirmed also out of diuers inscriptions conceiued DEAE SYRIAE, & DIS SYRIS both in *Italy* and this Island anciently found. But (to re-

1 Ios. Scalig de
Emendat. lib. 5.

מִיְתְרָא m

אֶפֶתְכָאב n

quod & in ve-
tust. Glosis A-
rabicis.

o Aristot. de
Sap. secund. Æ-
gypt. lib. 11. c. 4.

p De Repub.
lib. 6.

q Apud Conse-
ranos in No-
uempopulonia
extat.

r Babel. 15. בְּבֵל
(שָׁמַיִם)

dicta Philoni

Bibliens iuxta

Phœnicumi-

diotismum.

Et hinc verò

Megastheni, se-

cundum Chal-

dæorum for-

mam.

turne to the reason of that name in *Nimrod*) when court flattery amongst them grew so servile, that nothing, but the most obsequious respect that possibly might be, and the highest honor that imagination could invent, was thought worthy of the first autor and progenitor of their royall line, which their obsequious basenes would not any longer endure to be accounted mortal, they gave the title of their God to his statue, & their sacrifices, & ceremonies; they made his Sepulchrall monument his Temple; and at length so confounded their God *Bel* & first King *Bel* into one, that they admitted no difference. Thus came also the *Phœnician Belus*; thus the *Cretan Iupiter* (whom the *Grecians* make the same with *Marnas* the God of the *Gazaans* in *Palestine*) to be both a God and a dead man, in ridiculous confusion. For they gloried alwaies of his buriall and Epitaph on his Tomb, which they shewed for his and their antiquitie, thus;

..... ΔΙΟC ΤΑΦΟC.

Indeed it may be Englished, *Iupiters Tomb*; but the worne out place should haue * been supplied thus:

ΜΙΝΩC ΤΟΥ ΔΙΟC ΤΑΦΟC.

that is, *the Tomb of Minos the King*; for so I rather English it, then *Minos Iupiters sonne*. Although, I know, his Epitaph there, is deliuered v. y differently by others, yet it is certain that the *Cretans* are most fit examples herein to shew what the *Babylonians* did. Where, by the way, note that this false tradition amongst them, was the ground of that true imputation wherewith *Epimenides*, an ancient Poet and Priest (cited by *S. Paule* to *Titus*) brands them, and, after him, *Callimachus*.

Κῆντες ἀειψεύσαι ———

i. *The Cretans alwaies are liers*; and, to that Acrostich somewhat altered, one expressly, long since, ioined that misunderstood Epitaph:

Κῆντες

† *Stephan. περὶ πολ. in Γαζα. ἐς κρηνας* v. v. *ridiculum illud etymon apud eum. Sanè nonne Marnas*

ἢ loquitur? *Dominus, ut cum Belo quadret.*

* *Scholias. ad Callimach.*

hymn. 1.

† *Iaſant, de fals. relig. cap. 11 (de cuius ms. consulas. I. Obsopæum in Sibyllin. orac. 3.) & Porphyr. ap. Cyrill. aduers. Iulian. l. 10 r. Getullic. Epig. 3. cap. 22. aliam de hoc Cretensium ap. prebrius historiam habes ap. Ptolom. Heptæstionem.*

Κῆρες ὁμοῦ θεῶν, καὶ Διὸς ἐστὶ τὰς αὐτῶν.

But, this turning of Kings into Gods, receiue elegantly deliuered by ^u S. Cyprian. *Reges (saith he) olim fuerunt, qui ob regalem memriam coli apud suos postmodum etiam in monte coperunt: inde illis insinuta Tempia; inde ad defunctorum vultus per imaginem detinendos expressa simulachra. Nam & immolabant hostias, & dies festos, dando honores, celebrabant. Inde posteris facta sunt sacra, quæ primitus fuerunt assumpta solatia.* And euen in this sort, came the ancient Martyrs of the Christian Church to be accounted by some euen as Gods; the error proceeding * from the solemnities vsed at their Shrines to the true God, in honor only of their constant profession. And, you see it grew vsuall in later times among other nations, to make euery Emperor almost, a God after his death, and some in their liues; with application to them, of names known proper to ancient Deities. Some also haue giuen the name of *Saturn* to this *Nimrod*; and who knows not how vsuall *Belus* is titled by interpretation *Saturn*, as others call him *Iupiter*? For those names, as they signified Gods, are with the rest of that nature in an inextricable confusion. *The Assyrians* (saith *Cedren*, out of some ancient author) *made him a God, and placed him among the Starres; calling him Orion.* Indeed *Orions* qualitie well agrees with *Nimrods* attribute, of being a ^z mightie hunter. The fabulous traditions of the *Grecians* suppose *Orion* a hunter, both living and dead; and *Vlysses* ^z in his return from hell reports as much. Which is as plainly iustified by the Astronomicall description of him. For he is not without his Dog, there by him (which they call *Procyon*, and the Arabians *Celebalat* ^z *ayr* i. the lesser dog known also by the name of *Algemeiza*, and among the ^a *Egyptians*, was this referred also to *Orion*) neither is the dog without his game, hauing a hare before him. And, among other names, in *Afrique* he is called *Algebar* i. mightie or strong, the word coming from the Ebrew root

u Tractat. 4.

x D. Hieronym. Epist. adu. Vigilantium: & ad Riparium: D. August. lib. 8. de Ciu. Dei. cap. 27.

זאב ציד

z Odyss. a.

a Damasc. in vita Isidori ap. Phot. in Myriob. Cod. 242.

vſed by *Mofes* in deſcribing *Nimrod*. Beſide theſe, the old *Aſtronomie* ſuppoſed him alſo the chiefe Leader of all the Southern conſtellations. And as, in their Northern deſcriptions, they began at the leſſer *Bear* or *Cynoſura* (whoſe poſition and motion the *Phanicians* obſerved for their Sea-direction, as the *Greeks* did *Helice* or the greater *Bear*) ſo, of their Southern Images, *Orion* was alwaies firſt.

Hoc duce per totum decurrunt ſydera mundum.

ſaith *Manilius*, following this courſe I ſpeak of, as *Aratus* had directly before him; both being ^bjuſtified by an alluſion in ^c*Homer*, ſpeaking of the *Bear*:

^b Theon. in
Schol. ad *Arat.*
lum.
^c *Odyſſ. e.*

Ηγ' αὖτις σέβεται, καὶ τ' Ὀρίωνα δονέει.

as if he had ſaid, that ſhe had, as the *Princeſſe of the North*, obſerved and lookt at *Orion Prince of the South*: without which interpretation, how will you underſtand *Homer*?

Arctos & Orion aduerſis frontibus ibant.

^d *Manil. A.*
ſtron. i.

ſaith ^d another by imitation. There being alſo twixt thoſe two Conſtellations ſuch an agreement in Longitude, that one great circle, drawn through the Poles, cuts them both, to make, as it were, a lineall and direct regard twixt them. They are both, (if you reſpect *Cynoſura's* ſtarres next the Pole) between L. and Lx. degrees. But doubles this application of *Nimrod* to *Orion* proceeded rather from Grecian vanitie. And thoſe Eaſtern people had another name for *Orion*, if Interpreters deceiue not, which in ^e Holy Writ, turne *בְּרִיךְ* *Orion*; and in ſuch things the *Aſſyrians* and *Jewes* had moſt communie. But, of our firſt *Monarch*, thus much. Yet, it is not to be doubted but that before him and the Flood there were, among his anceſtors, ſome Monarchique States, but not of any large extension perhaps. To what other end was *Cain's* building of *Enoſha* (the firſt Citie in the world) but for his own ſupremacie among the Citizens? But the

^e *Amos. 5. 8.*
Iob 10. 9. & 38.
31. perquam
varie autem
ſunt de *בְּרִיךְ*
opiniones, & apud Iudæos.
vbi videre eſt
in *Baal Aruch.*
præter R R.
adi ſi vis *Hug.*
Grotium ad I-
magines Arati.

large

large and supreme Government of a Nation, is that which must giue the honor of a King, as we now take it. The supposition of that age of Kings in the Heroique times, or golden world is most idle, as it is deliuer'd especially in Fables and Philosophie. What *Hesiod, Ouid, Virgil*, and other haue of that kind, children know. *Et Officiū erat* (saith^f a Philosopher) *imperare, non regnū. Nec erat cuiquā aut anim^o in iniuriā aut causa: cum bene imperanti bene pareretur, nihilq; Rex mai^o minari male parentib^o posset, quā ut abirent è regno.* And, the like, or rather what was neerer to perfection is largely and in example deliuered by *g Plato*, who (had hee read *Moses*, as some think he had; for long before his time was the^h Pentateuch turned into Greek) would not, I think, haue giuen that indūgence to fabulous relations. Nothing is more ridiculous to truth then those Golden ages, when also *Populus nullis legibus* (as *Iustins* words are) *tenebatur*; but *arbitria Principum pro legibus erant*. Can wee beleeu that in Humanitie this could at all continue? Inbred corruption neuer endured it. The absolute power of the one, and the vnlimited libertie of the other, were euen incompatible, vnlesse they be referred to some short time in the beginning of States, when, by necessitie, no lawes were but only the Arbitrement of Princes, as *i Pomponius* speaks of *Rome*. Yet, I know, it is obserued that *Homer*, writing of the Heroique times, hath not^k the word *Nómos*, i. a prescribed law, but only *Θέμις*, i. an arbitrary rule. And I wonder, how learned men durst make such vse of that Obseruation. Read *Plato's Minos*, and there you shall haue *Talos* his lawes in *Crete* written in Brasse. And *Talus* is made coetaneall with *Rhadamanth* sonne to *Iupiter*, whose time although vncertain, yet must be farre ancients then any Greek testimony. Nay, and *Homer* himselfe hath^l *Εὐνομίῳ*, and^m *Nómos ὠδῆσι*. the law of *Musique*, which Singers and Players were strictly bound to; and *Nómos* absolutely are songs so called, *ὅτι πρὶν ἢ πρὶν αὐτοῦ γράμματα ἦσαν τῶς Νόμος ἔπαιον καὶ ἐπὶ αὐτῶν τῶν, i. because they used to sing their lawes before*

^f Senec. Ep. 91.

^g In *Viro Ciuili*, & in *Minoe*.
^h *Aristobul.*
(ap. *Euseb. de Prep. Euangelic.* 13.) in *Epist. ad Ptol. Philadelphum*.

ⁱ ff. de *Orig. Jur.* l. 1. §. 2.
^k *Ioseph. adu. Appion.* 2. & de hac re *Plutarch. lib. de Homero*.
^l *Odyss.* 8.
^m In *Hymn. ad Apollinem*. eius tn. authorem sunt qui faciūt *Cynæthum*.
Scholias. ad Pindar. Nem. 2. n. *Aristot. Probtem. sect.* 19. §. 28.

fore inuention of Letters, lest they should forget them, as, in *Aristotles* time, the *Agathyrsians* did. And, were not Letters in vse in the Heroique times? If no other autoritie were, yet *Præus* his priuie letters, to the King of *Lycia*, for *Bellerophon's* death, would iustifie it. Its well known also, that *Nómos* is no stranger in *Hesiod*, beeing both a Kinsman and neerly coetaneall with *Homer*; nay, as som think, before him. Which were it true, how vain were that Obseruation of *Homers* not hauing it? The Greeks also haue (some 4 of them) left written, that *Prometheus* King of *Thessaly* (*Democallions* sonne) was the man

Ὁς πρῶτος ποίησε νόμους καὶ ἐδείματο νῆες
Ἀθανάτοις, πρῶτος δὲ καὶ Ἀνδρῶπων Βασίλευσε

that first built Cities and Temples, and was the first King on Earth. Others of them tell of *Lycosura* in *Arcadie* to be the first Citie erected vnder heauen. Nay, some of later times, and Christians, haue translated the title of the first Monarchie into *Egypt*, as if they had not read holy Writ, but rather followed them, which tell vs that *Oexoris* King of *Egypt*, and *Tanaus* King of *Scythia*, preceded the *Assyrian* Monarchie. Indeed the storie of *Abraham* iustifies great Antiquitie in the *Egyptian* Pharaoh's; and in *Europe*, that *Agiatens* K. of the *Sicyonians* rightly challengeth perhaps as much. But, wee can relie for truth herein only vpon *Moses*; and must slight both those fabulous reports of *Grecians* and others, as also what occurses in the fragments of the true *Berosus*, *Hesiodus*, *Alex. Polyhistor*, *Adiabon*, *Iulius African* and the like, touching who raigned before *Nimrod* and the Flood. For, the *Chaldeans* (from whom some of these had their originall relations) pretended that they had a true storie remaining in *Babylon* of 2268. years (*Diodore* and *Cicero* speak of

o *Iliad*. 3.

p *Suidas* in *Hesiod*. v. *Lipsad*
Patreculi hist. 1.

q *Apollon*. *Argonautic*. 3.

r *Pausan*. lib. 8.

s *Constant* *Manasses* in *Anna-*
libus.

t *Trogus* hist. 1.

u in *Muspiad*.
Alex. Polyhist.
ap. *Euseb* in
paruos. isop.

of a farre greater number , but this is enough) in which they reckoned discents of Kings , part whereof yet remain's incapable of likelyhood in some of those autors. As them, for this point, so much more haue we here neglected those *Annians* and counterfeits, *Archilochus*, *Xenophon*, *Berosus*,

— & autres, qui menteurs

Abusent du loisir & bonté des lecteurs

as, the noble *Du Bartas* of them.

King and Emperor. Whence , and what was Emperor. How the Roman Emperors reckoned their Yeers. The Hate in Rome to the name of Rex. How their Emperors abstain'd from it. Who of them first ware a Diadem. At length, others called them Kings, but they wrote themselves alwaies Emperors. The two Titles, as indifferent. *Basileus* a vsuall word for Emperor. The Coat of Constantinople, and its signification. Differences twixt the Emperors of the East and West, about the titles of *Basileus*, and *Rex*, and Emperor, and letters twixt them about it. The King of Bulgaries prerogative. To the Prince of Sicily, anciently, *Rex* hereditary. Emperor used by other Princes ; By the Kings of England (Their Supremacie, from Papall power, free, anciently.) By the K. of Spaine. The Flattering Rules of Ciuilians touching their Emperor. Notaries in Scotland ; which with other Kingdoms hath as suprem power, respectiue, as the Empire, in making them. The Duke, King, or Emperor of Russia or Moscouy. Czar. To whom he used not in his title, King or Emperor. Subiect-Kings. Bohemia made a Kingdom. A Sword usually giuen in making a Subiect-King. Danemark. Letters of Ph. de Valois touching Ed. III. his not stiling him King. To whom the title of King is truly due. The English Heptarchie , alwaies

D

under

under One supreme. England how and when named. The King of Man. Of the Wight. Of Ireland subiect-Kings. Henrie III. his Letters to the K. of Man. King of Kings, by whom used. The storie of Iudith unknown, but from Europe, to the Iewes. The Great King. Custome of gining Earth and Water in acknowledgement of subiection. Herbam dare. Liuerie and seisin of England to the Norman. Rex Regum used by the Kings of England. Edgar and Athelstan their greatnes. Particular right of the title of Emperor anciently in the Kings of this Ile. Constantine the Great was born in Britain, with more speciall authoritie for it, then any, hath used. Honor to the Emperors, in Kissing their Feet, Hands, Knees: Kisses of salutation among the Persians. Adoration what it is properly. Kisses of Ciuill Duty, in most Nations. Osculum Pacis, and after Praiers. In Homages. An act that none should Kisse the King in Homage. The Notation of our words King and Queen. The British Cuno. Words in diuers languages for King.

CHAP. I I.

BY King and Emperor, haue been, and still are most supreme Princes titled. Yet so, that, for continued Maiesty, and note of powerfull Rule, in both those affections of State, Peace, and Warre, the first was, of ancient time, the greater; and that of Emperor (Αυτοκρατωρ i. *Imperator*, or *στράτης* i. *the Generall of an Armie*) was for any which had to him committed supremacie in Martiall discipline, although but for some particular hoast. In the Roman storie, occurs frequent testimonie of it. And thence came it that *Iulius Caesar*, being Dictator, and a Generall, after he had gotten even the Monarchie of Rome, wrote himselfe in his Edicts and Coins

COINS ΑΥΤΟΚΡΑΤΩΡ, & DICTATOR PERPETVO & IMPERATOR, the first and last of which titles, continued in his successors. But it is obseruable to this purpose, that by neither of those were the yeers of their Empire reckoned, but a long time by their *Tribunitian* Power (beginning in *Octavian*) whence they were as sacred against all violence and wrongs. Amongst many, one Coin thus inscribed shewes it. IMP. CAESAR AVGVST. PON. MAX. TR. POT. XVI. COS. XI. IMP. XIII. which was made in the XVI. yeer from the States giuing him that inuiolable title. The number added to IMP. beeing only so often increased in his and others Coins, as they had by themselves or their Generalls performed some great matter in the Warres. In the infancie of their Empire they abstained purposely from the name of *Rex* or *King*, being a word grown odious to Roman libertie after *Brutus* his plucking it out of *Tarquin's* hands. In solemne memorie whereof they yearly celebrated on the VI. kl. of March (the XXI. of our Februarie) their feast *Regifugium*. As also they provided that no concourse for Marchandise in the Citie should euer happen vpon the *Nones* of any month (*Seruius Tullius* his birth day, they knew was in the *Nones*, but not of what month, and therefore they provided it)^b *Veritine quid Nundinis collecta Vniuersitas, ob regis desiderium, nonaret*. And to palliat som part of his ambitions *I. Caesar* himselfe beeing saluted *King* by the multitude, but, withall perceiuing it very distastfull to the State, by the Tribun's pulling off the white fillet from his Lawrell, answerd, *Casarem se non Regem esse*; refusing vterly also, and consecrating the Diadem, which *Antony* would haue often put on his head, to *Iupiter*. For the same reason, did *Octavian* abstain from the name of *Romulus* which yet he much affected. Alike was the dissimulation of the next *Tiberius*, vnder

a *Dio Cassius*
hist. 53.

b *Macrob. Saturnal.* 1. cap. 13

whom were *eadem magistratuum vocabula* (as *Tacitus* his words are) which were before , but the sum and sway of things was ingroft and cunningly kept vnder One, differing in name rather then nature, from a King, as hee well obserued that subscribed *Inlins* his statue with

Brutus quia Reges eiecit, Consul primò factus est.

Hic, quia Consules eiecit, Rex postremò factus est.

The more proper name of them and their Greatnes was *Princeps* and *Principatus* ; and, one of their own
 c Writers, of *Caligula* thus. *Nec multum absuit quin statim Diadema sumeret speciemq; Principatus in Regni formam conuerteret.* For these royall habiliments ; they
 d were at length vsed by *Aurelian* (about cc lxx. after Christ.) *Iste* (saith *Victor* of him) *primus, apud Romanos, Diadema capiti innexuit : gemmisq; & auratâ cinctus veste, quod adhuc ferè incognitum Romanis moribus videbatur, usus est.* Yet nor hee, nor others long after him, vsed the title of *King* in their Letters, Commissions, Embassages, nor otherwise, but alwaies *Emperor*. Which
 e expressly is deliuered by *f* one liuing vnder *Arcadius*, in cccc. of Christ, shewing also that it was then vsual in others writings and speeches of them, to haue them
 f stiled Kings. *Ἡμεῖς μὲν* (saith he to the *Emperor*) *ὡμᾶς ἀξιοῦμεν καὶ καλεῖμεν βασιλέας, καὶ γράφομεν ἑτάς. Τίμεις δὲ εἶτε εἰδότες, εἶτε οὐκ, Συμβαίνει δὲ συχωρεῖντες τὸν ὄγκον τῆς πο: οντορίας ἀναδυσόμενοις εἰσὶν αἱ.* *We thinke you worthy of the Name, and so call you Kings, and write you so. But you, whether you know so much or not, yet agreeing to custom, haue seemed to dislike so swelling a Title.* And indeed, the
 g autors of the *Augustan Storie*, before that time, haue *Regnum*, for the State of *Rome*; The dislike of *Rex* growing out of fashion, as specially appears in the chusing of *Regillianus* Generall in *Illyricum* to bee *Emperor*, as it were on a suddain iest, when one had deriued
 his

c *Tranquill. in Calig. cap. 22.*

d *In Epitome : sed videbis cap. ult. huius libri plura de hac re.*

e *Ἀὐτοκρατορ. Imperator.*

f *Synes. περὶ Βασιλείας.*

g *V. Lamprid. in vita Alexand. Seueri & verus ibidem de Itipore.*

his name in declining *Rex, Regis, Regi, Regillianus*, the acclamations presently & following *Ergo potest nos regere; Ergo potest Rex esse*. This was about Gallien's time, some CCLX. after our Saviour. *Vlpian* (a great Lawier vnder *Alexander Seuerus*) calls it ^h *Lex Regia*, which transferd the peoples power to the Emperor. And the Grecians called them ⁱ βασιλῆς i. *Kings*, as, by their own men, they haue been in middle times often titled; and by the Ebrews. The learned *Dyuse* ^k notes that hee had a booke, inscribed מלכא דרומא i. *the Roman Kings*, being the liues of the Emperors. And in *Luke* ^l *11*. where the originall is in the *x* v. τῆς ἡγεμονίας, i. *of the Empire of Tiberius*, the Syriacque turns it, *of the* ^l *Reign or Kingdom*. *Paules* appeale, according to the ^m *Arabique*, is *Regem Casarem ego appello*, agreeable to the Emperors ⁿ titles, in the liues of the foure Euan-gelists, in that language. Nor could the *Constantinopo-litan* Emperors find greater titles for themselves or fit-ter, then *King*. If you regard how others vnder them applied the name, examples are familiar in the ^o *Acts* of their Councells, Histories, and such like. If, how they themselves; read the titles of *Iustinians* Nouells (which they call Authentiques) and in them it will appear, that the names of Αυτοκράτωρ and βασιλεὺς were indiffe-rent, altho'ugh the Latin Translation hath him alwayes by name of *Imperator*. The same is iustified by *Theo-philus* his Greek translation of the Institutions. And that great Volum of Lawes, published by their Empe-ror *Leo* (about DCCCC.) comprehending a collection out of the Digests, Code, Nouells, and other Imperialls; was titled ^p τὰ βασιλικά, as if you should say, *the Kings Lawes*, wherof an Epitome is now ^q only left; and, in that, the Latine ^r *Principis* or *Imperator* is often turned into βασιλεὺς. Which, their supposed Coat also, of lat-ter time, being foure *Betaes*, iustifies. The *Betaes* are interpreted as the sigles of βασιλεὺς; βασιλῆος βασιλευσ-

g *Trebell. Poll.*
in 30. *Tyrannis.*
h *D. de const.*
Princip. l. 1.
i *Athenagor. in*
inscript. Apolog.
& alij passim.
k *Prateritor.*
lib. 9.

ח מלכא דרומא l
m *Act. Apost.*
ex *Arabic. per*
Fr. Junium c. 45

מלך n
o *Concil. Ephe-*
sin. & ibi Cyril-
lus. Hefebius
(qui sub *Ana-*
stasio floruit)
in *Constantino-*
poleos descript.
Procopius, alij.

p *Harmenopul:*
in *prefat. ad*
Πρόχειρ. & *Cu-*
iac. Obseruat.
6. cap. 9. de *h's*
plura.

q *Synopsis Ba-*
σιλικῶν, à Leo
unclauio edita.
r *Lib. 2. tit. 6.*
vbi. l. 31. ff. de
leg. & Sen. &
alibi.



f *Bodin. de Rep.*
1. cap. 9.

Βασιλεῖς, i. the King of Kings reigning ouer Kings. So that at length the name of *Emperor* and *King* grew to bee as one, although the Romans so much (for remembrance of their libertie) at first distinguished them. But in the deuided Empires, vpon new occasions, came much affected differences of these names. The *Western* Emperors, in regard that the States of the *Goths*, *Lombards*, and *Franks* which had ouerrun and possesst much part of the Empire, were called *Kingdoms*, and their Heads, *Kings*, rather desired the name of *Emperor*, as a note, in account, of greater maiestie. After the translation of the Empire from *Constantinople* to the *French*, the Eastern Princes continuing still their name of Βασιλεῖς, which they supposed the greater title, and were, at first not much against the allowing of it to the Western Emperors, as appears in the Embassadors, of *Michael Curopalata* to *Charles the great*, who for confirmation of a league, came to him at *Aix & scriptum pacti* (as my ^r Author saies) *ab eo in Ecclesia suscipientes more suo, id est, Gracà linguâ laudes ei dixerunt, Imperatorem & Basileum appellantes*. Which was a name afterward (although meer Greek) bestowed on *Charles* his successors by their Monks, preferring it far before the Latin *Rex*. One ^u of them thus, of *Charles* surnamed *Crassus*;

r *Autonym. in Annal. Franc. ann. 812. & Vit. Caroli Magni.*

u *Abbo Floriac. de Obsid. Lutet. 1.*

*Urbs mandata fuit Karolo nobis Basileo,
Imperio cuius regitur totus propè Cosmus.*

A. DCCC. LXXI.
x *Ms. hist. Longobard. ap. Baron. Tom. 10. A. 871. & Goldast. in Constit. Imperial. tom. 1.*

Which is an essay also of that ages vnhappy affectation of Greek patches, frequent in many of that kind. But, when *Basilus Macedo* a Constantinopolitan Emperor had receiued Letters from Pope *Hadrian* the 11. wherein *Leues* the 11. then Emperor of the West, was called *Basileus*, or *Imperator*; hee caused that Honorary title to bee ^x scratcht out of the letters, and, con-

cer-

cerning his challenge to it as his own solely, dispatche
 an Embassage to *Lewes*. This, *Lewes* answers by one
Autprand Rempert, and, out of his Letters the effect
 of both may be discouered. He first tells *Basilius* that
 hee knows no reason of his dislikes towards him *Nisi*
fortè super Imperatoris nomine velit hæc cuncta sentiri.
Verum apud nos (saith the Western Emperor) *multa le-*
ta sunt, multa quidem indefessè leguntur; nunquam ta-
men inuenimus terminos positos, aut formas, aut præcepta
prolata, neminem appellandum B A S I L E A nisi cum,
quem in vrbe Constantinopoli Imperij tenere gubernacula
contigisset, cum, gentium singularum monumentis interim,
postpositis, sacra nobis affluerent historia, monstrant, pluri-
mos fuisse Basileos.—*Et noli vel nobis quod dicimur inui-*
dere, vel tibi singulariter usurpare, quod non solum nobiscum sed
& cum pluribus Præpositis aliarum Gentium possides.—*Sed*
nec hoc admiratione caret quod asseris Arabum Principem
⁊ Protosymbolum dici, cum in voluminibus nostris nihil
tale reperiatur, & vestri Codices modo ⁊ Architon, modo
Regem vel alio quolibet vocabulo nuncupent. Verum nos
omnibus literis sacras S. preferimus, quæ, David, non Proto-
symbolos, sed Reges Arabum & Saba perspicue confiten-
tur. Chaganum verò, non Prælatum Anarum, non Caza-
rorum aut Northmannorum nuncupari reperimus, neq; Prin-
cipem Bulgarum, sed Regem vel Dominum Bulgarum. Ve-
rum iccirco ab ijs & ab omnibus Basilei debitum voca-
bulum adimis, ut hoc tibi soli non tam Proprie quam vio-
lenter insectas. Then hee proceeds (for, of those other
 titles more anon) with the Translation of the Empire
 from Constantinople to the Franks, ob ignominiam Græco-
 rum, who were not able any longer to defend the
 Church: and, whereas *Basilius* would haue him titled
 only *Rex* (or *Riga*, as the Grecians had barbarously
 made that word in their fourth case) hee addes fur-
 ther, that the true interpretation of their *Basileus*, was
 in that word *Riga*; as indeed, children know it is. Nei-
 ther

y Apomazar
 (potius Ach-
 met) Onirocri-
 tic. cap. 18. &
 historici Ori-
 entales. verum
 Protosymboli
 Vezirazes siue
 Vezirum pri-
 mos magis
 denotant, con-
 sulas licet Le-
 uelau. Pan-
 del. Turcic.
 cap. 14. & nos
 de hoc voca-
 bulo niox plu-
 ra.

z Lego Archi-
 con.
 Pn̄g.

ther was it giuen or taken as any dishonor when *Baldwin Earle of Flanders, Lewes Earle of Blois* ^a and diuers other wrote to *Otho IV. Emperour*, with this inscription; *Excellentissimo Domino Othoni Dei gratia Romanorū Regi & semper Augusto*. Vpon ^b lesse ground then those Imperiall Letters, it hath been obserued that the Eastern Emperors did, in contempt, stile the Western *Reges* only; allowing their *Basileus* to none, but themselves and the *King of Bulgarie*, who had also ^c his Crown of Gold, his Tiar of Silk, and Red Shoes, for his royall, beeing also imperiall, habiliments. And so *Georgius Logotheta*, published last Spring Mart by *Theodore Doux*, alwayes names the King of *Bulgarie* Βασιλεὺς τῆς Βουλγαρίας, but the King of *Hungarie* and *Sicily* Ουγγαρίας and Σικελίας Πρίξ, and the Prince of *Achaia* only Ἀχαιας Πρίγγης. But, vnder fauor, I think it proceeded not so much from contempt, as vse, bred amongst them, to call, forreign dignities, by the names of the Princes Country, to which they were applied: as appears in *Sultan, Ameras, Amermumnes*, and *Mumnes, Chagan* (the same with *Chan*) and the like copiously mentioned by *Simocatta, Anna Comnena, Codin, Apomazar* (or *Achmet*) *Cantacuzen*, and the more obuious Orientall autors. And, they neuer agreeing willingly to that Translation from them, but supposing themselves as Emperors of new *Rome* (for so *Constantinople* was called) to bee as the legitimat successors of that maiestique Title ^e τῶ Κόσμου Κύρις (wherewith *Antoninus* long before blazoned ^e himselfe to *Eudamon*) could hardly but endeuor such distinction of names, that, One might be peculiar to their own Greatnes. Which, how could they better do, then by keeping their own to themselves (that is, *Basileus*) and giuing other Princes the language of euerie one's own Territorie? And the Princes of *Sicily* receiued of *Constantine the Great* (take it on my ^f autors credit) *Rex* for an hereditary Title. Indeed, that

^a Arnold. Alb. Lubecens. *Staurorum* hist. 6. c. 19.
^b Gloss. Græcobarbar. I. Meursij.

^c I. Cuius palat. in Tzimisce apud Meursij.

^d Lord of the World.

^e Volus. Matian. ff. ad leg. Rbod. l. 9.

^f Niceph. Gregorash. 7.

that *Basilius* had more reason to take hereof greater care, being the first of them, after the Translation to *Charles the Great*, that was likely to haue regained his Predecessors glorie. And therefore his Bishops in that **VIII.** Generall Councell at Constantinople did also *nomen imperiale* (as one ^g saies of the VVestern part) *nostro Casari penitus inuidere*; to which affected Greatnes an old^h autor alludes, speaking of *Charles the Bald* King of France; that *Omnem consuetudinem Regum Francorum contemnens Gracas Glorias optimas arbitrabatur. Et ut maiorem mentis suae elationem ostenderet, ablato Regis nomine, se Imperatorem & Augustum omnium Regum, Cis mare consistentium, appellari precepit.* But in later times, the difference was lesse respected; which is plainly seen in those Letters of ⁱ *Calo-Ioannes* to *Conrad III.* thus inscribed: *Ioannes in Christo Deo Fidelis Rex, Porphyrogenitus, sublimis, Fortis, Augustus, Comnenos, & Imperator Romanorum ad Nobiliss. Fratrem & Amicum Imperij mei.* And answered by *Conrad*, calling himselfe *Romanorum Imperator Augustus*, and *Calo-Ioannes*, *illustris & Gloriosus, Rex Græcorum.* VVhence also it is euident, that, *Rex* was not a name of contempt at Constantinople. For then would not *Conrad* haue called *Iohn* by that name. Neither, for that point, is aduantage to be taken of the word *Rex* in the Eastern Emperors stile. For, it is most likely that his Greek (out of which I suppose, my autor had it translated) was their *Βασιλεύς*. Some of the German^k Emperors also (as it seems) thought not *Rex* alone vsfit for themselves in prescribed titles of their Letters to other Princes. And on the other side, those of other Nations haue iustly taken to themselves *Imperator*. Our ancient *Edgar* in his Charters, called himselfe *Albionis & Anglorum Basileus*; and, ^l in one to *Oswald* Bishop of *Worcester*: *Cunctarum Nationum, quæ infra Britanniam includuntur, Imperator & Dominus*; which one of his successors long since

^g *Anastas. de vii. Pontific. in Hadr. 2.*
^h *Annal. incert. auct. sub anno 876. Edit. à Pitheo, eadē autem Sigebertus.*

ⁱ *Otho Frisingens. de gest. Frædric. lib. I. cap. 24.*

^k *Epistolæ Henrici IV.*

^l *Pat. I. Ed. 4. part. 6. memb. 23. Et, Totius Albionis Monarcha & Basileus, sæpius in Diplom. Monast. Crowlandensi consignatis.*

as rightly challenged. For, when *Anselm*, Archbishop of Canterbury, having incurred *William* the second's displeasure, durst yet adventure to ask leaue of him to go to receiue his Pall of *P.P. Urban* 11. when Rome was euen bleeding of her wounds taken in that great Schism about *Wibert* Archbishop of *Rauenna*, whom *Hen. 1 v.* taking vpon him the imperiall supremacie, would haue inuested in the Popedome; the King, at the very name of the Pope, was extremely mou'd; and thus was his reason. *Dicebat* (saith *Matthew Paris*) *Imperator sui officij esse quem vellet Papam eligere, nec erat alterius Apostolicum etiam nominare. Rex Willielmus allegauit eandem rationem, quod nullus Archiepiscopus vel Episcopus regni sui Curia Romane vel Pape subesset, precipue cum ipse omnes libertates haberet in Regno suo quas Imperator vendicabat in Imperio*; which withall shews how false that of *Bertold* of *m* *Constance* is, slandering *William* the first with slavish submission of England to the See of Rome. So when *Alfonso* the VII, King of Castile, had gotten most of Spains territories vnder him, *rediens* (saith the *n* *Storie*) *Legionem, imposuit sibi Imperij Diadema, & vocatus fuit deinceps Imperator*. Which notwithstanding is against the flattering rules of the Imperiall and barbarous *o* *Ciuitians*, who, of the German Emperors, haue durst deliuer, that *Ratione Protectionis & Iurisdictionis, Imperator est Dominus Mundi, quia tenetur totum mundum defendere & protegere, sed Particularium rerum non Dominus sed Princeps*. As if that weaker Greatnes extended in any of their times beyond Italy and Germany (For, that long since spoken of the Roman Empire, that it was *p* *Imperium quod tenet Imperium*, long since also failed) And, in those countries, hath not been so gelded, that scarce any King is, but hath his power neerer to his name. The Tramontan Doctors haue been of another opinion, as they had reason liuing in other States. They allow

m In ap. ad
Herm. Contract.
ann. 1084.
Circ. C13. C. L.

n Roderic. To-
letan. lib. cap. 7.

o Bartol. ad
Con. ff. S. Om-
nem.

p Lamprid. in
Alex. Seucro.

allow the *Emperor* to haue *supremacie*, but not ouer the King of *France*, nor *Spain*; they might well adde, nor of *England*, *Scotland*, *Danemark*, or the like, which by prescription of time, regaining of right, or Conquest are (as the other) in no kind subiect or subordinat to any, but God. And therefore, by an act of Parliament of *Scotland*, it was long since ordained, *Sen our souerain Lord hes full iurisdiction and Free Empire within this Realme, that his hiennesse may make Notares and Tabeliiones, quahis instruments shall haue full faith in all causes and contractes, within the Realme: And in time to come that na Notar be maid, or to be maid, be the Emperours authoritie, haue faith in contractes ciuill within the Realme, lesse then hee be examined be the Ordinar and appriened by the Kings hiennesse.* Which act, it seems, had it not been for the Imperialls there in vse, according to which, Publique Notaries are to be made only by the Emperor, his Palatines, or such like, need not to haue been made. For what might not a King (absolute in regard of any superior) do, which the Emperor could? And, in *England* that constitution of Publique Notaries was long since without scruple, or any Act for it. Therefore, as the name of Emperor was (notwithstanding some particular differences) lawfully giuen as well to him of the East, as of the West, and allowed so by the VVestern part; in like form it is or may be without difficultie applied to, or vsed by any which is truly a King. The Dukes of *Moscou* anciently had no other title then *Welike Knesi* i. in Russian, *Great Dukes*. But *Basilius* that gouerned there about CIO.D.XX. (Grandfather to the last *Theodor*) took to himselfe the name of King or Emperor i. *Czar*, not deriued from *Casar* (which interpreters mistaking, wrot him Emperor; and thence is it that wee now vsually call him Emperor of *Russia*, because *Casar* is grown as it were proper only to an Emperor) but a meer *Russian*

q Chassen Catal.
Glor. Musii
part. 5. comp. d. 27
Vide, si placet,
Alciar. de Sing.
Certam. cap. 32.
r Parl. 5. Jacob.
3. cap. 30.

f Bald. in Feud.
quis dicatur
Dux. Et Wesen-
bech. in Parazit.
ff. De fide in-
strument.

t Regist. Orig.
fol. 114. b. in
bren. de Decep-
tione.

r Act. 8. Synod.
Oecumenic. Dist.
63. c. Hadrianus
vide verò Ca-
pitis 5. extre-
mum; ubi Ex-
dus, quod ice-
runt Rodulph.
II. & Achme-
tes Turcarum
Imperator.

word, they vsing *Kessar* expressly and anciently for the *Emperor of Germany*, different from *Czar*. Yet this title hee vsed not to all Princes. In his Letters to the *Emperor*, the *Pope*, the *King of Swethland and Dane*, the *Gouernors of Prussia and Liuania*, and to the *Great Turke*, hee vsed it, but not to the *Polonian*. Neuter n: (saith my * autor) *horum alterius literas nouo titulo autus accipere dignatur*. They are neighbours, and therefore the more suspect each other. But that *Basilius* held himselfe rather the better man being compar'd with the *Emperor*, *Nomen suum & titulum Imperatorio semper proponens, siue loqueretur siue scriberet*. With his precedence, I medle not. But I see not reason why he might not vse either the name of *King* or *Emperor* out of his own authority, as well as the *Emperor*. Neither needed he haue written to the *Pope* for the name of *King*, as some affirm hee did; But *Sigismund* belecus it not, because he was euer an enemy to the *Pope*, and the best title he could find for him was neuer aboute *Doctor*. For that of *King* in Letters to the *Polack*, this *Basilus* his sonne (saith *Gaguin*) vsed it to him, that is, *Iohn Basiluiz*, sed a *Polono nunquam* (saith he) nisi *MAGNI DVVIS* titulo honoratur. Other Princes giue him sometimes the title of *Emperor*, sometimes *Great Duke* and *King*. But you shall very often meet with the name of *King* giuen to those which were in *Clientela Imperatoris*, as, of old, the Princes constituted by the *Romans*, in *Parthia*, *Armenia*, *Arabia*, *Persia*, *Iury*, and other parts of the world. For they had (as *Tacitus* a saies) *instrumenta seruitutis & Reges*. And in later times the *Emperor* created *Kings*, as other titles. *Frederique Barbossa* in *CIO. CLVIIII*, made *Ladislaus*, Duke of *Bohemia*, King of the same Territorie. For, that which *Otto de S. Blasie* hath of it, vnder *CIO. C. LXXXVI*. is to bee referred to that time. And other such examples are. These may bee and are called *Kings*, and had in them

x *Sigismund*.
Com. *Rer. Mos-*
couitic. & Ga-
guin. Moschon.
cap. 5. *Impera-*
tor totius Rus-
sie in titulo di-
ctus, apud I. Fa-
brum in Epist.
ad *Ferd. Archi-*
ducem.

y *Lit. Reg. Eli-*
gab. ap. Hakluit.
part. 1. pag. 339.
a *In vit. Agri-*
cole.
b *Radewic. lib. I*
cap. 13. *verum*
titulo Regio à
Philippo Anti-
Cesare dona-
tus est Primis-
laus CIO. C.
xcix. *Arnol-*
dus Lubecensis
Slaur. lib. 6.
cap. 2.

them (*potestatem gladij*) power of life and death as, in the ceremonie of their inuestiture, is exprest, which was by deliuering a sword. *Est n. consuetudo Curie* (writes an ^e ancient Bishop) *ut regna per Gladium, Prouincia per Vexillum à Principe tradantur vel recipiantur. Petrus vero, accepto ab ipsius manu regno, fidelitate & hominio ei obligabatur. Ita coronà Regni per manum Principis sibi imposità, in die sancto Pentecostes, ipse coronatus gladium Regis sub corona incedentis portauit.* Hee means, by this Peter, *Sueno* 1 v. King of *Danemark* (for he was known by both those names) twixt whom and his cozen *Cnuto* was great controuersie, for the Kingdom, determined thus by the Emperour at *Martinesburg* in *Saxonie*. The mention of the like made in *Otto de S. Blasio*, must be vnderstood of *Wildemar* 1. who receiued both this and *Swethland* of the Emperour at *Bisonce*. And King *Harold*, before that, when ^d the Danish Nation was first Christned, receiued it of *Otho* the great. Now it acknowledges no superior. But so many ^e haue, or do, as feudataries to other Princes, are excluded out of their ranke which before are indifferently titled Kings or Emperours. The K. of *Bohemia* (when it was in another hand, from the Empire) although he were crown'd and annointed, yet, being in a manner the Emperours ^e Subiect, wanted perfit Supremacie for it; as also, they of *Sicily* when they had inuestiture from the Pope, they of *Cyprus* being anciently as Tenants (yet crown'd) to ^f both Empires, and such like; euen as much almost, as that *Perseus*, who, when *L. Amilius Paulus* had spoiled him of his Kingdom of *Macedon*, and compelled to flight, yet was so ambitious of his former title, that he made the inscription of his letters to *Amilius* thus: *Rex Perseus, Consuli Paulo S.* it being, at that time, vnder *Amilius* and the State of *Romes* arbitrement, whether euer he should be King again or no. Wherefore *Amilius* would not so much

c *Otto Frisingenside Frederic. 1. lib. 2. cap. 5*
vbi librarium forrean Typographi incuriâ *Suenus & Guntoperperam leguntur.*

d *Helmold. bist. Sclauor. 1. cap. 9.*

e *Aur. Bull. Caroli 4. cap. 8.*

f *Arnold. Lubecens. Chron. Skiz. lib. 5. cap. 2*

g *Liui. Decad. 5. lib. 5.*

as giue answer to his Messengers, vntill they had brought him letters inscribed with a meaner title. As, on the other side, when *Edward 1 1 1.* besieged *Tournay*, and sent letters of challenge to a single combat, to the then pretended French K. he would not call him *King*, but only, *Philip of Valois*, whereupon hee had this answer :
Philip per la grace de Dieu Roy de France, a Edward Roy D'Engleterre. Nous auons vous lettres apportees a nostre Court enuoyetx de par vous au Philip de Valois, en quels letters estoient contenuz ascun requestes que vous fezistes au dit Philip de Valois. Et pur ceo que les dits letters ne veignant pas a nous, & que les dits requestes ne estoient pas faits a nous, come appiert clerement per le tenure des letters, nous ne vous en fesos nul responce. You know that i vpon *Maximus*

h *Ex ms. vet.*
 sed *Latinè* li-
 teras habet
Tb. Walsing. sub
ann. 1340.

i *Martial. Epig.*
 18. lib. 2.

Esse sat est Seruum : iam nolo Vicarius esse
Qui Rex est, Regem, Maxime, non habeat.

k *Bodin. de Re-*
pub. 1. cap. 9.

l *Ethelwerd. l. 3*
 c. 2. *Edda hist. ec-*
 cles. 2. cap. 5.
Circa dccc. xx

Therefore did *Francis* the first of France much dislike, that, *Charles* the v. should k call himself *King of Naples and Sicily*, enjoying them as the Popes Vassal, or Tenant. And, when *PP. Pius 1v.* would haue made *Cosmo de Medici* Duke of *Florence*, of the same State King, the neighbour Princes endured it not, and the Emperor *Maximilian 1 1.* answered directly to the French Kings Embassador about it, *Non habet Italia Regem nisi Casarem.* And in that Heptarchie of our Saxons, vsually six of the Kings were but as subiects to the supreme, whom they called *Anglorum 1 Rex Primus*, or such like, which was as well giuen to others (the first, that had it, being *Aella* King of *Sussex*) as to that *Egbert*, whose glorie and greatnes consisted rather in the swallowing vp of the other subiect Kingdoms into his own Rule, and in the new naming of the Heptarchie *England* in one word (for hee in *Parliamento*, saith my
 n autor)

m autor, apud Wintoniam mutauit nomen Regni, de consensu populi sui, & iussit illud de cetero vocari Angliam.) then in beeing of larger Dominion then any was before him. Those inferior Kings are like in some proportion to those of *Man*, who haue had it alwayes by a tenure from their soueraigns, the Kings of England, especially euer since *Henrie IV.*, possessing it by the forfeiture of the Lord *Scrop*, inuested *Henry Percy* Earle of *Northumberland* in it, in fee simple, to hold it per seruitium portandi diebus Coronationis nostra (as the Patent ⁿ speaks) & heredum nostrorum ad sinistrum humerum nostrum & sinistros humeros heredum nostrorum per seipsum aut sufficientem & honorificum deputatum suum, illum Gladium nudum, quo cincti eramus quando in parte de *Holdernes* applicuimus, vocatum *Lancaster Sword*. It hath been since, by *Escheat*, in the Crown, and was bestowed on the noble Family of the *Stanley's*, by the same *K. Henrie*, and in their ^o Posteritie, being Earles of *Derby*, it continues. So was *Henrie* of *Beuchamp* Earle of *Warwick*, by *Henry VI.* crowned *K. of the Isle of Wight*; and in him also that title ended. But all these are litle otherwise Kings, then *Dukes* or *Earles* are. They bear the name, but not the true marks of Royall maiestie; rather to be stiled *Reguli* then *Reges*, being subiects in respect of those whose Maiesties they were bound to obserue, and obey. For me thinks it looks like false Latine, where our *Henry I.* grants *Roderico* *p* ligio homini suo, *Regis* *Conacta* (in Ireland) that hee shall haue his territorie paying a certain tribute, & quamdiu ei fideliter seruiet, ut sit *Rex* sub eo *Paratus* ad seruitium suum sicut homo suus. Yet in grants ^q made by *K. Iohn* and *Henry I.* to the Kings of *Conaght*, and *Tesmond*, the like title of *Rex* is; which is obserued also by the learned *Sr Iohn Davis* Knight his Maiesties Attorney Generall for Ireland; as also that in the Pipe Rolls of *Hen. III.* his time, yet remaining in *Bremingham*

m Ex Instrum. lib. Hospital. S. Leonardi Ebor. ms. Idem ferè in *Alred. Rb. uallensis Vita* S. Edwardi. Verum ab Anglorum aduentu ita distam scribit *Io. Sarisburiensis Polycratic. 6. cap. 16.* alij ab *Hengisto*, ut *Hector Boet. Scot. hist. 7. & Io. Gower Epig. in Confess. Amantis*, & *Hardingus*. *n* Pat. 1. Hen. 4. Rot. 2. & Tb. Walsingham. *o* Camdenus.

p Transactio inter Hen. I. & Roderic. apud Roger. de Hounden. *q* Claus. R. Ioh. 6. memb. 18. 17. Ioh. Chart. memb. 3. 6. Hen. 3. Chart. memb. 2. in Arce Londinens.

r Chron.c. Man-
na.

f Pat. 3. Hen. 3.
memb. 1.

r Daniel cap. 2.

מלך מל

ברא Ebrice

חמלבים

quo nomine

Romanum

Imperatorem

vetustiss. Rab-

binis dictum

notat. CL. V.

& literarum

(dum vixit)

præses IS. Ca-

saubonus ad

Trebel. Pollio-

nis Valerianos.

u Genes. 14.

x Ezra cap. 7.

y Eustath. ad

Dionys. æpim.

& Strab. Geo-

graph. 15.

z Rex Regum.

hams Tower in the Castle of Dublin, sometime Oneale Rex (vpon accounts) sometime Oneale Regulus occurs. And when Reginald K. of Man had done his homage as a tenant to ^r K. Iohn, and likewise to Henry III. yet thus Henry III. speakes in his ^r Letters of him. *Sciatis quod dilectus & fidelis noster Reginaldus Rex de Man venit ad fidem & seruitium nostrum, & nobis homagium fecit. Et ideo vobis mandamus, quod in terram ipsius Reginaldi Regis de Man, salvo & secure veniatis, & negotia ibidem expectatis, quamdiu fuerit ad fidem & seruitium nostrum. T. Domino P. Wintoniensis Episcopo, apud Novum Templum, Londini xxiii. die septemb. anno &c. 111.* These kind of titles misgiuen or mistaken was the cause of that great Attribute, of King of Kings, vsed by some supreme Monarchs. It first was in the first of the foure Empires. Nabuchodonosor ^r is so stiled in holy Writ, beeing then King of Babylon. And, it seemes, in Moses, as much is signified; whence hee, reciting the warres of diuers petit Kings, beginnes, "And it came to passe in the dayes of Amraphel K. of Shinaghr (i. of Babylon) that the other Kings did thus and thus. Keeping his note of time, vnder his name, which was King of those Kings. And after the translation of the Empire to the Persians, Artaxerxes Mnemon in his commission to Ezra, for restitution of Ierusalem and the Temple, thus ^x salutes him. Artaxerxes (or Arthabastha, as in the Originall) King of Kings to Ezra the Priest. And on the great Cyrus his Tomb was for an Epitaph written in Persian characters, if you beleeu ^y the autors,

Ενθαδ' ἐγὼ καίμαι Κύρος ὁ Βασιλεὺς Βασιλίων.

a Bisdor. Bibli-

oth. 2.

b Hippocrat. in

Epistolis.

which title also that conquering ^a Sesoosis K. of Egypt (the same with Sesostris in Herodotus) attributed to himself in his erected columnes of Victorie. The like had Artaxerxes Longimanus of Persia in ^b letters to and from

from him, who is in them also stiled *Βασιλεὺς ὁ μέγας*. i. the great King. This of Great King was vsed in the first Empire, as you read it in the storie of *Indith* cap.

III. Thus saith the Great King, Lord of all the earth. But that whole relation seems rather a holy Poem then a Storie, as, by comparing of Times, in it and authentique writ, appears. Neither is any such matter known among the Ebrewes but from Europe : although they haue her name in^h another report of some C.L. before Christ, which hath scarce any communitie in matter with this.

For better authoritie, take this of the^a Prophet : So saith the Great King, the King of *Assur*. The same, applied to the *Persian*, hath *Herodotus*, *Xenophon*, *Iosephus*, the *Apocrypha* of *Esther*, and *Eschylus*. And the bare

^b name of *ὁ Βασιλεὺς* i. The King, without addition, is specially vsed for the *Persian*, whence the nation is stiled also ---- *Ἄσιν βασιλευτάων ἔθνος*. So that both those titles were common to both those Emperors (of the two first Empires) but not that ceremony of Supremacie (which by the way I note, because it falls mongst things here treated of in storie) of demanding a portion of Earth and Water, by their Heralds, of such Princes or People as should acknowledge themselves vnder their subiection. That is often spoken of as done by the *Persian*, and a speciall example of it is in *Darius* ^d Letters to *Indathyrsus* King of the *Scythians*, where he first inuites him to the field, but, if he would not, then, *Δεσπότῃ τῷ σὺ δῶκεν. φέρον τὴν τε καὶ τὸν ἔλθ' ἐς λόγους*. i.

bringing to your soueraign as gifts, Water and Earth, come to a parley ; and, one of *Xerxes* his Embassadors, that came to demand^c Earth and Water of the state of *Lacedamon*, to satisfie him, was thrust into a Well, & Earth cast in vpon him. But referred to the *Assyrians* I find it not, except only in *Indith* cap. II. where the King commands *Olophernes* that hee should bid all the Western Nations *ἐτοίμαζεν μοι γῆν καὶ ὕδωρ* i. prepare me Earth

and

^h Brought in
Concent.

^a *Esa. cap. 36. 4*

יְהוָה
הַמֶּלֶךְ
הַגָּדוֹל

^b Scholiast. *Aristophan. in Acharseus.*
^c *Dionys. Afer. in persequ.*

^d *Herodot. in Melpom.*

^c *Polyb. hist. 9. in orat. Lucisci. & de hoc more, Plutarch. in Themistocle.*

f *Drus. Obser-*
uat. 12. cap. 20.

g *Hist. Nat. 22.*
cap. 4.

h *Nonius &*
Festus.

i *In Antiquita-*
tib. apud Servi-
um in Æneid. 8.

k *Semus ap. A-*
then. Dipnosoph.
8.

l *Malmesbur. de*
gest. Reg. 3.
m *Hist. Nor-*
manic. ap. Camd.
in Reliquijs.

n *In Caligul.*
cap. 5. Vid. Treb.
Poll. in Valeria-
no. & ibi Ca-
saubon.

o *Const. Por-*
phyrogenit. de
administ. Rom.
Imp. cap. 44.

p *Trebellius*
Poll. in Valeri-
an. Princeps
Principum.

and Water. But I ghesse, the composer of the storie, in a later age, was bold hither to transerre it, as a fit form of command for his supposed *Nabuchodonosor*: Although I know, a most learned man, of this time, makes it indifferent to both Empires, grounding himselfe on that of *Judith*, which indeed, without speciall regard to profane storie, cannot be vnderstood. Nor is this custom altogether a stranger doubtles to that which *g Pliny* speaks of; *Summum* (saith hee) *apud antiquos signum Victoria erat, Herbam porrigere Victos, hoc est, terrâ & altrice ipsâ humo, & humatione etiam cedere: quem morem etiam nunc durare apud Germanos scio.* Whence came the phrase *Herbam dare*, or *porrigere* for yeelding, applied h most of all to such as lost in Games of running, leaping, wrastring, and such like. *In Agomibus* (saith *Varro*) *herbam in modum palme dat aliquis ei cum quo contendere non cupit, & fatetur esse meliorem.* And the taking vp of fish amongst water out of a Well was interpreted as a promise of the Dominion k of the Sea, to the *Athenians*, in their sacrifices in *Delos*; as also, when *William the Norman* first landing at *Hastings* in *Sussex*, fell down, stumbling as he came out of his Ship: *Tenes* l *Angliam Comes* (saied one of his Knights) *Rex futurus*; and, espying that m he had brought vp Sand and Earth in his hand, added; *Tea and you have taken Lierie and Seisin of the Country.* But, this somewhat out of the way. That of *King of Kings* hath been vsed by other States beside any of those Empires. After the *Persians*, their neighbours the *Parthians* had it. *Regem etiam Regum & exercitatione venandi & conuictu Megistanum abstinnisse, quod apud Parthos institi instar est,* Is the report of n *Sueton* vpon the death of *Tiberius*, whence, it seems, it was left long after to o the Prince of *Armenia*, stiled *Ἀρχὴν καὶ Ἀρχόντων*, i. e. the Prince of Princes, as the elder *Valerian* was expressly titled in letters of an Eastern King. Of the Egyptian *Sesostris*, before.

before. How the Western Emperors affected it, I remember not : only, as you know, the iest, of *Maximilian*, was, that whereas others were *Reges Hominum*, hee was *Rex Regum*, because his subiects would do what they list. Its found among the titles of our Soueraigns Ancestors, when vnder them they had Kings for subiects. In a Charter made to the Abbey of *Malmesbury*, in DCCCC. LXXIV. you may read : *Ego Edgarus totius Albionis Basileus, necnon maritimarum seu Insularum Regum circumhabitantium*. And in o another DCCCC. LXIV. the subscription is : ✠ *Ego Edgar Basileus Anglorum & Imperator Regum Gentium*. Note the Maiestie of his title, well iustified by his own conquests. *Ille cum ingenti Classe* (saith *Florence of Worcester*) *septentrionali Britannia circumnauigata, ad Legionum Urbem* (vnderstand *Chester*; not *Leicester*, as some idly) *appulit. Cui Subreguli eius octo Kinathus scilicet Rex Scotorum, Malcolmus Rex Cumbria, Maccus plurimarum Rex Insularum* (this *Maccus* is, in *Malmesbury*, called *Maccusius Archipirata*; I suppose him then a King of *Ireland*, *Man*, or some adiacent Isles) *& alij quinq, Dufnallus, Siffrethus, Hudwallus, Inchillus*, (all Kings of *Wales*) *ut mandarant, occurrerunt, & quod sibi fideles, terra & mari, co-operatores esse vellent, iurauerunt. Cum quibus die quadam scapham ascendit, illisq, ad remos locatis, ipse clauum gubernaculi arripieus, per cursum fluminis Dea, perire gubernauit, glorying afterward to his Nobilitie, tunc demum quemq, suorum successorum se gloriari posse Regem Anglorum fore, cum tot Regibus sibi obsequentibus, potiretur pompa talium p honorum*. The like almost being before in his vncke *Athelstan*, who (as *Malmesburies* words are) *Ludwalum Regem Omnium Wallensium* (I read *Occidentalium Wallensium*, as *Florence of Worcester* and *Roger of Houeden* perswade; and that *Ludwal* was *Howel Dha.*) *& Constantinum Regem Scotorum cedere Regnis compulsi. Quos in. non multo post miseratione infractus in anti-*

o Pat. I. Ed. 4.
part. 6. memb. 23
Pro Pr. & Con-
uentu Wigorn.

pNon Bonorū;
ut in vulgat.
cod. Florent.
Wigorn. pag. 359

quum statum sub se regnaturos constituit, gloriosius esse pronuncians Regem facere quam Regem esse; not much differing from that *Martel of France*, on whose Tomb was written ;

q Hierom. Big-
non, De l'excell.
des Roys, liure 3.

Non vult Regnare sed Regibus imperat ipse:

imitated in more true verse thus :

*C'est ce Martel le Prince de François
Non Roy de nom, mais le maistre des Roys.*

For that of *Athelstan*, because some slight the report and endure ^r not vsuall authorities hereof, you may see the concent of *Ethelwerd*, *Huneden*, *Florence of Worcester*, *Marian the Scot* (which for good part, is very *Florence of Worcester* ; his common Chronicle, publisht, beeing but a Desfloration composd by *Robert of Lorrain Bishop of Hereford* vnder *Hen. 1.*) *Huntingdon* and other ancients. But those commanding honors in *Edgar*, added enough also to the allowance of the title of *Emperor*, which, you see, he vsed. Others by making our *Soueraigns* as successors (in this part) to *Constantine the great*, confirm it. Its the more to be regarded comming from a great Lawier and a *Palatine* ^r *Doctor*, who commenting vpon a piece of that fabulous Oracle of *Diana* giuen to *Brute*,

f Basingstoch.
hist. 2 not. 20.

*Hic de prole tua Reges nascentur : & ipsi
Totius terræ subditus Orbis erit*

makes it fulfilled in *Constantine*, and cites *S. Gregorie* writing to *K. Ethelbert of Kent*, & eum quasi *Constantini Magni successorem alloquentem*. I confesse, his *Genius* must haue better vnderstanding of *S. Gregorie* then mine, or els there is no such matter to be collected in him,

him. You may see his 7 Epistles. But hee may not be blam'd for insisting vpon *Constantines* birth here. Its most likely that, in *Britain*, he was born. *Liberavit ille* (saith ^u one to him, speaking of his father *Constantius*) *Britannias servitute, tu etiam nobiles, illic Oriendo, fecisti* : which Testimony I preferre before *Niephorus Callistus*, affirming his birth at *Drepanum* in *Bithynia* ; or ^x *Julius Firmicus*, that saies, at *Tarsus* ; or *Cedren*, that writes, in *Dacia*. I doubt not, but the Panegyrist could as well know, as any of them, and better, saue only *Firmicus*, whose passage thereof may well be thought corrupted. The other two being of much later time. *Lipsius* here ^y erroneously follows *Callistus*, and one *Leuinaus*, a new Scholiast vpon the Panegyriques, after him. His mother was ^z *Helen* (shee is honoured in the Church to this day ; in the Feast of Her Inuention of the Crosse) a British woman, and, as is supposed, daughter to King *Coil*. But for his birth in this Isle you shall haue imperiall autoritie of which, as vsed to this purpose, I dare challenge the maidenhead. *Constantine Porphyrogenetes* (hee was Emperor of *Constantinople* about DCCC. XX.) aduising his sonne *Romanus* that hee should by no means marrie a stranger, because all Nations dissonant from the gouernment and manners of the Empire, by a law, of *Constantine the Great*, established in *S. Sophies Church*, were prohibited the heighth of that Honor, excepted only the *Franks*, addes reason of the exception *ἐν τῇ αὐτῇ* (i. *Constantine the Great*) *τὸν γενεῖν αὐτὸν ἐκ τῶν πρώτων ἡγεμερῶν*, because *Constantine was born amongst them* : which could aime at no other country but *Britain*. For where, in *Europe*, hath any man supposed him born, but here, or in *Dacia*? And the barbarousnes of *Dacia* in those times could not admit the exception, by all likelyhood. And who knows not that familiar vse of *Franks* for Western *Europeans*, among the *Constantinopolitans* of later times?

t *Gregor. lib. 9. Epist. 59.* & 60.

u *Panegyric. dixerint licet & v. Panegyric. Facerem.*

x *Matthes. lib. 1. cap. 4.*

y *De Magnit. Rom. 4. cap. 11.*

z *De hâc Heroinâ, post alios innumeros, consulas Luitprand. Ticinen. hist. 1. cap. 8. vbi legendum, Britannica mater, non Ritanica, vti in proculorum nonnullis.*

The tradition then acknowledged by his successors ; preserved amongst vs, and appearing in such monuments of ancient times cannot easily be impugned. And, for men of this age, Our light of *Britain*, most learned *Camden Clarenceulx*, and that great Chronologer Cardinal *Baronius* are confident on this part. Hereto take an antique ^a rime spoken as to King *Arthur* :

^a Robert. Gloucens. ms. hist. metrick.

Now it worth iended that Sibile the sage sed binoge,
That there shold of Britaine thre men be yboze,
That shold win the Aumpire of Rome; of tweydo it is
As of ^b Bely & Constantin, & then art the thred wis.

^b Belinus,

But none of these so really iustifie the supreme title of Emperor in our Soueraigns, as their own immemorially possesse Right. Remember what I haue before of *William I I.* and obserue that vnreasonable and most vniust request of the Emperor *Lewes of Bauiere* to our *Edward I I.* in their mutuall salutations of State at *Cologne*. The Emperor thought much *quod Rex Anglia* (saith *Walsingham*) *non se submitit ad oscula pedum suorum. Cui responsum fuit quod Rex Anglia Rex erat inunctus, & habet vitam & membrum in Potestate sua, & idcirco non debet se submittere tantum sicut Rex alius.* Which I the rather cite in regard of that vse among som of the Roman Emperors to be honored by a kisse to their Feet. For, whereas it was vsuall either to kisse the Images of their false Gods, or adoring to stand somewhat off before them, solemnly mouing their right hands to their lips, kissing the forefinger joined with the thumb, and turning about their bodies on the same hand (of which form, a good relique is in the Court-salutations vsed in most places at this day, as learned men haue obserued) it grew also, by custom, that Princes beeing next to Deities, and, by some accounted as Deities, had the like done to them, in acknowledging

^c Cicer. in Verr. act. 5. de Her. culis statua. & *Lucret. lib. 1. sz. pe salutantum &c.*

^d *Apuleius Miles. 4. & Plin. hist. 18. cap. 2. alij. & videlicet 1. Reg. cap. 19. 18. & 100. 31. com. 26. & 27.*

^e *P. Pithens Aduers. 1. cap. 7. & Lips. Elest. 2. cap. 6.*

ledgment of Greatnes. Nay, it was not wanting to some
 of the Roman Generalls, before the Empire began, as
 the *Storie of Cato Minor* proves, whose Hands the
 Army, in speciall honor of him at his departure, kist,
 beeing a fauour which few of his place in those
 daies receiued among the Romans. But, for kissing the
 mouth (to omit that of *Sammuel* to *Saul* in his annoin-
 ting) its apparant that in the Iulian Empire it was
 very vsuall at first. *Oscula ceteridiana* (saith *Sueton*, of *Ti-
 berius*) *prohibuit editio*. Yet his Edict against them, so
 took not the vse away, but that it was frequent, after
 him, in their salutations. The reading of *Martial* alone
 tells euery man enough of that. But, when some of his
 successors could not content themselves with the name
 of Man, but would be call'd *Inpuer*, be suppos'd carnal-
 ly to lie with *Venus* and the Moon, and with infinite
 such like fanaticque conceits seemed to themselves Di-
 uine, they were not satisfied with that vsuall custom,
 but thought him much to wrong their maiestie which
 in kissing presumed about their Feet, although some
 permitted their Hands, and Knees to the better rank.
 Examples of the Feet and Hands are in *Caligula* (and
 in him first) and of the Knees, Feet, and Hands in the
 yonger *Maximin*; yet his father, the elder *Maximus*
 although a tyrannicall and most wicked Prince, would
 suffer none to his Feet; *Dij prohibeant* (were his
 words) *ut quisquam inuenientium pedibus meis osculum
 figat*. But *Diocletian* (as *Pomponius Latus* writes) consti-
 tuted by Edict, *ut omnes, sine generis discrimine, prostrati
 pedes exoscularentur: quibus etiam ueneratissime quadam
 adhibuit exornans calciamenta auro, gemmis, & margaritis*.
 As the Bishop of *Rome* doth for those which kisse his
 Foot; being in a crimson velvet shooe with a gol-
 den crosse on it. A ceremony anciently vsed to other
 Bishops and great Prelats as well as the Pope. But,
 of this custom to the Emperors, *Et Tenuere* (saith *Lipsius*)

f *Plutarchus
 Cat. Min. de hac
 re vide eum
 in Bruto, ubi de
 coniuratione in
 Cæsarem.*

g *Dio Cass. lib. 59.*

h *Capitulum in
 Maximiano
 Innocent.*

i *Basilien. lib.
 hist. Bras. 6. nec. 9
 k Casaubon. Ex-
 ercit. 14. S. 4. in
 Batoniens.*

super.

1 Lampridius in
eius vita.

m Hel mold. hist.
Sclanor. 2. cap.
15. edit. Rei-
neccij.
v. Cantacru-
zen. hist. 1. c. 16.

n Arrian. in E-
pictet. 1. cap. 19.
Senec. Ep. 119.
alibi.
o Hist. 11. c. 45.
p Herodot. in
Clio.
q Hâc fere
phrasi vtitur
D. Matth. cap. 4.
com. 9. atq; idē
est quod Cur-
tiolib. 8. pro-
cumbere.
r Vide verò
Resychium in
Αἰτιολογίας.

*superbum, ne dicam impium hunc morem (quid n. homo, in-
fra hominem, hominem abijcis ?) Principes aliquot secuti,
sed non è bonis. And of one of their best Princes, A-
lexander Seuerus, is deliuered, 1 that Salutabatur nomine,
hoc est, Ave Alexander. Siquis caput flexisset, aut blandi-
us aliquid dixisset vti adulator, vel abijciebatur, si loci eius
qualitas pateretur, vel ridebatur ingenti cachinno, si eius
dignitas grauiori subiacere non posset iniurie. That, to the
Knee, was of later time in the ^m Eastern Empire, which
Conrad 111. extremely disliket at his enterview with
Emanuel Comnenus, neither would he, for honor to the
Person he did beare (being Emperor of the West) so
much as permit the Emperor Emanuel to sit and re-
ceiue a kisse of salutation from him standing. Where-
upon the matter was compos'd by their Counsellors
on both sides, so, that in Equis se viderent, & ita ex
parilitate Conuenientes sedendo se & osculando salutarēt. Nei-
ther would Muleasses, King of Tunis, kisse Pope Paul
111. his Foot, but Knee only. Kissing the Hand is yet
vsuall by Inferiors, or by those which giue token of
their seruiceable loue to Great Persons; as it was an-
ciently ⁿ also. And some reason for it may be collect-
ed out of that in Pliny. Inest (saith o he) in alijs par-
tibus quadam religio, sicut Dextra Osculis auersa appeti-
tur, fide porrigitur. It hath been, it seems, deriued out
of Asia into Europe. When the old Persians meet (saith
mine p autor) you may know whether they be Equall or
not. For in Salutation they kisse each other, but if one bee
somewhat inferior they kisse only the cheeks: but if the one
be farre more ignoble (προσκυνῶν ἢ προσκυῖται τὸν ἕτερον) he
falls down and adores the other. Where, note by the way,
the word προσκυῖται i. adoro. And as Adoro hath its de-
riuation from putting the hand to the mouth, quod ad
ora siue ad os manum (or rather digitum ⁊ salutarem,
whence the forefinger had that name à salutando) ad-
mouemus, which, against other idle Etymons, will be iu-
stified,*

stified, so προσκύω is truly interpreted in *Adoscular* (if the composition bee lawfull) or *Adoro*; both signifying to honor by kissing the hand. *Qui n. adorant* (saith S.^r Hieron.) *solent deosculari manum & capita submittere---* & *Hebraei, iuxta linguae suae proprietatem, deoscultationem pro veneratione ponunt*; whereupon hee turns כִּי-יָשֻׁק in *Psalm. 11. Adorate filium*, which others make *Osculamini filium*. And, that in this sense, *Adorare* is alone taken, this passage in *Tacitus* will enough explaine. *Nec deerat Otho protendens manus adorare vulgum, iacere oscula, & omnia serviliter pro Dominatione*. But, the Falling down, added to the Adoration, was the greatest and the *Persian* honor vsed towards their Potentats & Kings. Thence haue you *adorari* more *Persarum* & Νέμωσις Βασιλέως. Which is exprest by *Euripides* thus personating *Phrygius*, to *Orestes*,

Προσκύω σ' Ἀναξ ὑμῶσι Βασιλέωσι
Προσπεσάμην

And *Ipse* (saith *Lampridius* of *Alexand. Severus*) *adorari se uenit* (that is with the Diuine respect of kissing the hand) *quum iam capisset Heliogabalus adorari, Regum more Persarum*. Another of *Zenobia*: *Adorata est more Regū Persarū*. Whence, *Seneca* speaking of *Caligula's* offering his foot to kisse, saies, he was *homo natus in hoc, ut mores libera Ciuitatis Persicā seruitute mutaret*. But, in *Alexanders* turning the Grecian libertie into this seruitude, *Q. Curti* expresses it by *venerari, procumbere, & humi corpus prosternere*. And therof saith *Iustin*, *Retentus est à Macedonibus mos salutandi Regis, explosa adoratione*. Whereas plainly Adoration, & Salutation with a kisse of the hand, is all one in the right sense of the word. How much the greatest kind of adoration is vsed to the Great Duke of *Moscouy*, the King of *Calecut*, the great *Chan*, the *Turk*, and such more you may easily see in Relatiōs of their States. How the *Iewish* Nation auoided it, the story of *Haman* & *Mordechai* discouers. And you may remember *Philip 11. of Spain* his answer to the Embassadors of *Germany*, reprouing him because he wold haue cue-

f *Defens. contra Ruffin. lib. 1.*

r *Historiar. 1. verum etiam adorare & προσκυνεῖν nō nunquam pro corpus humi prosternere antiquitus accipitur, ut videre est in Esst. Apoc cap. 13. com. 20. Emilio Probo in Conone, alibi. u Tribelius Pollio in 30. Tyraanis videtis Theophilad Autolic. lib. 1. de adorando Casare.*

x *De Beneficijs 2. cap. 12.*

y *Pet. V. 11. Hist. septennarie liure. 1.*

z Xenoph. Cyropæd. l. 5. c. 5. & in Agesilao.

a Gen. 31. 28.

b Plutarch. problem. Rom. 6. v. cum de virt.

Mulier. Plin. lib.

14. cap. 12. alios.

ry man speak to him kneeling. He excused it, *only lest, he being so short, his taller subiects should be above him.* But among the *Persians* z also it was in vse to Kisse at their Farewells, as likewise among the *Jewes*. And som think that it was, as an honor, in the *Roman* state, to their women whom their *b* kinsmen on'y (not others indifferently as the vse was betwixt Men) kist at their salutations, although diuers other reasons are deliuered for that matter. And when *Enmaus*, in the fields, first saw his yong maister *Telemachus*, newly come home,

c Odyss. α.

— ἀνὴρ ἥλυθ' ἀνακτος·

Κύσσε ὃ μιν καρπυλὸν τὶ καὶ ἄμφορ ῥάια καλὰ,
χεῖρας τ' ἀμφοτέρων· —

he met him, he kist his head, his eyes and both his hands. And when the Argonautiques came to *Chiron's* Den to see *Achilles*, *Chiron* entertaind them, and

d Orpheus in Argonautic.

— κύσεν δ' ἄρα ῥῶτα ἔχοντα.

e v. s. v. is, C. de Domestic. l. 1. c. 1. & ibid. DD. ubi ad osculum admitti, bonos maximus.

f Rabbi Ianna ap. Buxtorf. Thesaur. Gram. 1. cap. 5.

g D. Luc. 7. com. 45.

kist euery one of them. Where, and in other examples, it appears that a kisse giuen and taken, was accounted as a speaking and mutuall signe of obsequious^e or peacefull loue, according to the qualitie of the Persons receiuing and giuing. And in Greek φιλεῖν is both to loue and to kisse, as it is also to this purpose obserued, I remember, somewhere in *Xenophon*. So I vnderstand *Laban's* kissing of *Jacob*, and *Esau's* also, although a *Jewish* fable supposes, that he fell on *Jacob* to bite him, and that *Jacobs* neck presently became as hard as marble, and so resisted his teeth. In like manner vnderstand that of the *g* Euangelist, *Thou gauest me no kisse, but shewest from the time I came to her, ceased not from kissing my feet*; and sufficient analogie is twixt this kind, and the Holy

Holy Kisse, or Kisse of Charity, in the Primitiue Church which is spoken of in the holy Epistles, and, with which Christians after * their solemn prayers, vsed to salute each other. In the storie also of *Thomas of Canterburie* vnder our *Henry 1* 1. oft (as elsewhere) occurs, the receiuing him in *Osculo Pacis*. It hath been vsed to the Feet in Homages done vpon inuestitures, as you may^h see in that of *Rollo* or *Robert*, first Duke of *Normandie*, receiuing the Dutchy from *Charles* the simple, and such more. Hence at this day it so farre continues, that when the Tenant doth Homage to his Lord or King, he is, among other ceremonies, to kisse him, whereupon in time of *Henry v* 1. a great plagueⁱ being about *London*, a petition was put vp in Parliament, desiring the King for his owne preservation To ordain and grant (so are the words of the Roll) by the autoritie of this present Parliament, that eueryche of your said lieges, in the doing of their said Homage, may omit the said Kissing of you, and be excused thereof, at your will (the Homage being of the same force as though they kissed you) and haue their letters of doing of their Homage, the kissing of you omitted notwithstanding; and the subscription is *Le Roy le voet*, as the vsuall words of his consent are. And for the subiects to kisse their King; I read,^k it was vsuall in *India*, whereas on the other side those of *Numidia*, more gentis sue, nulli mortaliū osculum ferebant. Which myⁱ autor commends in them, and giues this his reason, *Quicquid n. in excelsso fastigio positum est, humili & trita consuetudine, quo sit venerabilius, vacuum esse conuenit*. But, of Kissing, too much. It must be then concluded, that to such Princes as haue their own right next vnder God (as our Saueraigns, and diuers other) may well be challenged, with respect to what they Rule, any Title, that the Emperors haue had to expresse them as Monarchs or great Potentats; those other Kings hauing their Monarchies

* *Tertullian. lib. de Orat. & Origin. lib. 10. in Epist. ad Rom. c. 16*

^h *Ms. vet. apud. Camd. & vide G. Gemiticens. lib. 2. cap. 17. De fide datā, osculo libato, & porrectā dextrā vide Suid. in Kōσev,*

ⁱ *Rot. Parl. 18. Hen. 6. artic. 38.*

^k *R. Abenezra ap. Drus. Obseru. 2. cap. 16. 1 Valer. Max. l. 6. 2. cap. 6.*

m Aristot. Polit.
tic. 3. cap. 10.

(regarding the particular libertie of euery ones Country as in supreme and sure right *ἡ δὴ τὸ πάτριον καὶ κατὰ νόμον ἔσται* i. by reason of their lawfull succession, as any Emperor possibly could haue. The Latin, Greek, and the chief Eastern tongues for K I N G are before mentioned. In the Prouinciall languages or Romances (as the French and Spanish are called) *Il Re, Roy, & Re* are plainly from *Rex*. But the Dutch, Danish, and English word *Coning, Konig, or King* (which is but a contraction of the first) is of a particular notation, and by originall of its own. It signifies *Mightie or Potent*: not so much *Wise or Valiant* as some will. Who sees it not in our common word, *Can*, for *Posse*? So that *Coning or King* is literally *Dynastes*. Hence some will haue our word *Queen* (for the Kings wife) as contracted of *Konigin or Ennigine*, which would be strange in her, if it be interpreted *Stout or Valiant*: words rarely applied to that Sex. I rather ghesse it from *Quen*, which by pronounciation became *Queen*. *Quen* interprets a *Companion*, and is the same with *Comes*. Take for it, this testimony out of an old ⁿ Romaunt:

n Siperis de
Vineaux chez,
Claud. Fau-
chet en l'orig.
des Diga. 2. c. 5.

*Le Conte de Lancastre, qui et a nom Henri,
Met a conseil le Conte qu' on dit de Warwic
Sire Quens, dites moi, per Dieu ie vos en pri &c.*

And, who knows not, that, in our French statutes our Queens are ordinarily calld *Le compaignon nostre seignior le Roy, or Companie* as it is in Britton, and sometimes in Latine *Consors nostra*? And, in the Ciuill law, the Empresses are *Consortes Augusti*. Agreeing with this exactly is the old Dutch, wherein ^o *Gomman* and *Quena* are *Man* and *Wife*. A word somewhat neer, among our ancient Britons, signified *King* or some such-like; I meane *Cuno*, beeing so often in their and the Gaulish Kings names, as, in *Cunobelin, Cuneglas, Cyngetorix, Cunedage*,

o Vulcan. in
specim. ling. sep-
tent. pag. 65. &
66.

dage. Congolitan, which occurre in *Cesar*, *Tacitus*, *Dio*, *Polybius*, and others; and *Cynoc* in British (so, most learned *Camden* teaches mee) is *Chief* or *Principall*. But their speciall word for King is *Wreannin* or *Thrennin*. In old *Indian* Δεῦρος was a King, if you beleue some *Grammarians* thence deriuing *Dionysius* (that is *Bacchus*) from Δεῦρος τῆς Νύκτος. But, I remember, the *Phoenix* of learned men flights it as a toy of *Daring* grammaticasters, as questionles he might well. In the *Ionique*, Πάμυς; whence *Lycophron* calls *Iupiter* Ἀΐδι-
 ποτὶ Πάμυς; and *Hipponax*, Ολυμπίων Πάμυ. The *Lybians*, if you credit *authoritie*, vsed for him the word Βάης. In the holy tongue of the *Egyptians* ῥⁿ exprest this Title, as *some* say. In *Ethiopian*, *Negush*; In *Turkish* and *Persian*, *Padescha*. In *Slauonique* ⁿ Cral; and, the *Queen*, *Cralna*, which the *Polonians* call *Crol*, and *Crolna*. Whence the later *Greeks* haue ^x Κράνς Σεργίας and *Cυρρεας*, for the King of *Serua* and *Hungarie*, and Κε-
 λαινα, and κραλίτσα for *Queen*.

p Io. Tzetzi in
 Chiliad. & Mes.
 Etymology. in
 Διόν. τ.

q Scalig. anti-
 maduers. in Eu-
 Euseb. pag. 41.

r Io. Tzetzi. ad
 Lycophron.

s Scholiast. Pia-
 dar. Pythionic. d.
 & Herodot. A.

t Mancibo a-
 pud Ioseph. adu.
 App. 1.

x Georg. Acro-
 polit. Chron. Con-
 stant. & ad il-
 lum Theodorus
 Douza.

Title of Dominus or Lord prohibited by some Emperors.
Dominus and Rex used in ordinary salutations. First
Emperor that permitted himselfe to be called Dominus.
First that writ himself so in his Coins. Κῶρος and Κῶεις.
Amera. Maranatha. A Iewish sect allowing Dominus
to none but the Almightye. A coniecturall reason of
their error. Adonai. The Tetragrammaton name of
God, when and how it was spoken amongst the Iewes.
Κῶρος absolutely. Signior, and Senior for Dominus, or
a superior Governour. Alsheich, and Sheich among the
Arabians. The Persian Schach, and Saa. Dominus.
Spanish Don. Punique in Plautus amended. The
Phoenician, Syrian, and Grecian Salutations or Farewells.
Women called Dominæ after x i v. How Female-
heirs were wont to be in Ward in England. Lord of

Ireland; how it began in our Soueraigns Ancestors. Pope Hadrians letter to Hen. II. about Ireland. Constantins Donation to the See of Rome. A Ring sent to Hen. II. as token of inuestiture in Ireland. The Perit Kings of Ireland, anciently. A Crown of Peacocks feathers to Prince Iohn beeing Lord of Ireland. The Dominion of Ireland anciently Royall. The Act which altered the title of Lord into King. Lord, whence its originall. Lar and Lartes. Lauerd. Louerd. An essay of a very ancient rythmicall translation of the Psalmes. Hlapopde, Dpihten, and Truchin. Misfordi. The name of Gods to Princes. Antiochus his spoyling the Iewes Bibles wick Baconbroth. The name of God impiously giuen to, and taken by Princes. Swearing by Princes, and by their Genius, and by their Maiesty; and that among Christians. Punishments of Periurie committed on the Kings name. Names of Idols in Princes and Great mens names. Nergal. Siris. Nilus. Cosmas a Patriarch swearing by his own name. Names of great men not communicated to the baser multitude. Alexanders name by his request imposed on all the Priests children for one year.

C H A P. III.

FOR increase of Titulary Maiestie, other attributes were anciently giuen to Supreme Princes, which you may call *Essentiall names*, as the other before spoken of. These were chiefly *Domini* and *Dij*, Lords and Gods: which, by participation, were communicated also to their Magistrats, and priuar mens Greatnes. That *Sesosis* King of Egypt, on his columnes, inscribed, with King of Kings, Lord of Lords, to himself. βασιλες βασιλέων και θεοτων δεωτων; a title too high for humanitie, and proper bindeed to the Great and Almighty King of Heauen.

^a Diodor. Sicul.
Biblioth. a.

^b D. Paul. ad
Tim. 6. com. 25.

uen. The Roman *Octavian* viterly refusd the name of *Dominus*, or Lord. *Domini Appellationem* (saith *Sueton*) *ut maledictum & opprobrium semper exhorruit. Cum spectante eo ludos, pronuntiaturum esset in Mimo O DOMINVM AEQVVM ET BONVM: & vniversi quasi de ipso dictum exultantes comprobassent: & Statim manu vultuq; indecoras adulationes repressit, & insequenti die, grauissimo corripuit edicto, DOMINVM QVE se posthac appellari, ne à liberis quidem aut nepotibus suis, vel serio vel ioco passus est: atq; huiusmodi blanditias etiam inter ipsos prohibuit.* For it was vsuall (especially somewhat after *Augustus*) to salute ordinarily each other with the flattering language of Lord and King, as diuers places of *Martial* make apparant. Take this one ^c to *Olus*;

*Quod te nomine iam tuo saluto,
Quem Regem & Dominum prius vocabam;
Ne me dixeris esse contumacem.*

^c *Martial. Epig. 68. lib. 2. idē. l. 1. Epig. 113. l. 4. Epig. 84. & c.*

Tiberius would not endure this Title neither, not so much as in common salutation. Whereupon that Noble ^d Historian and Statesman obserues, *unde Augusta & lubrica oratio, sub Principe, qui libertatem metuebat, adulationē oderat.* And, of *Domitian*, sings one ^e of his time.

^d *Tacit. Annal. 2.*
^e *Papinius Sylluar. 1. in Kl. Decemb.*

*Tollunt innumeras, ad astra, voces
Saturnalia Principis sonantes,
Et dulci DOMINVM favore clamant;
Hoc solum vetuit licere Caesar.*

which yet must bee either referd to meer flattery or dissimulation, or els to the infancie of his Empire. For, by his expresse command the Titles of his Letters and such like were ^f *Dominus & Deus noster sic fieri iubet.* After this *Domitian*, the first that endurd the Title was

^f *Sueton. in Domit. cap. 13.*

Dio.

1 In Misopogone.

h *Act. Apost.*
25. com. 26. xū-
pics.

i *Martian. ff. ad
leg. Rhod. A. Eia-
sis. 8.* Rogo
Domine Im-
perator, eide*m.*
*ff. de his que in
testam. delentur.*
l. 3.

k *Adolph. Occo*
pag. 537.

l *Camden. Brit.*

m *Sidon. Apol-
linar. Panegyric.*
ad Maiores.

n *Quomodo,*
*ex isthoc cor-
rupto vocabu-
bulo, errores,*
*apud Latino-
rum quosdam*
aut Barbari,
intulerunt,
*videlicet in No-
tis Theodori*
Plurze ad
*Georg. Logothe-
ta Chronic.*

Diocletian. He se *primus omnium Caligulam* post (saith *Aurelius Victor*) *Domitianumq;* *Dominum* palam dici pas-
sus, & adorari se, appellariq; vti *Deum*. That *Apostata In-
lian* after his counterfeited fashion & prohibited it also.
But, howsoever in publique salutations it might be so
much auoided by both good and bad Princes before
Diocletian, it is certain, the attribute was to diuers be-
fore him. *Festus* Lieutenant of *Iury* in the point of *S.*
Pavles h appeale, calls *Claudius* absolutely *Lord*. *Eudamen*
in his petition to *Antoninus* i calls him *Κύριε Βασίλει*
Arctifire h *Lord Emperor*, and the Emperor in his answer
styles himself *Lord of the World*; as is before obserued.
And, in a golden k *Coin*, of the Great and Religious
Constantine, stampt with his picture sitting, and his
Court-gard about him, this inscription is *FELICITAS PERPETVA AVGEAT REM
DOMIN. NOSTR.* Whereby, and the like our
most iudicious l *Antignary* obserud, that hee first in
Manies and Publique Titles was inscribed *Dominus
Noster*. In the x. of *Cocilius* his Epistles, *Traian* is for
the most part called, *Domine*: although his Panegy-
rique, to him, hath *Principis sedem obtines, ne sit Domini
locus*. And *Rerum Domini* they were after called:

————— *Mea Gallia Rerum*
Ignoratur adhuc Dominis —————

saith one m living when the Western Empire was euen
at the last gasp. Neither these onely but *Herns* also
was giuen them, as the most learned *Casaubon* ob-
serues on *Sueton's Octavianus*. For later times, frequent
testimonie occurs in the Imperiall story. And the
Greek Constitutions and other Monuments of the
Constantinopolitan Emperors, commonly giue them the
name of *Κύριοι* i. *Lords*, for which in their later cor-
rupted idiom you shall oft haue *Κύρος*, sometimes n *Κύρ*
and

& κύρις. The like is and hath been in euery Kingdom
 of our *Europe*, as also in the *Mahumedan* state, where
 they haue the name of *Ameras*, *Amir*, or *Amera* (ap-
 plied to their great *Sultan*) which truly (as that of
Sultan doth) may expresse *Dominus* or *Lord*, deri'd
 perhaps into their *Arabique* from the *Caldee* מלך i. a
Lord, whom that kind of excommunication o *Mara-*
natha i. the *Lord commeth* (otherwise to the same pur-
 pose call'd *Semtha* or *Sematha*, as it were פ מלך i. a
 hath its origination. But, of *Amers*, and *Sultans* more
 in their place. As some of the Emperors refus'd this
 name, either because it seem'd a relative to *seruus* i. a
bond-slave, or in respect that it suppos'd (if ill-interpre-
 ted) the subiect and his substance in the propertie of
 the Emperor (for, in a q Lawyer of the Empire, wee
 read, *Domini appellatione continetur qui habet Proprietatem*
etsi usus fructus alienus sit; & Augustus, that so
 much refus'd it, could yet bee very well contented to
 be made a God while he yet liu'd.) So an old *Iewish*
 sect, mou'd in point of conscience with error, would
 by no mean's acknowledge it to any Earthly Prince,
 affirming, it was only proper to the Monarch of Hea-
 uen; *God himselfe*. The author of this sect was r *Iudas*
 of *Galilee*, vnder *Tiberius*. He and his followers so per-
 uerfly stood for this nominall part of libertie (being,
 in other points, meer *Pharisees*) that no Torments
 could extort their confession of this Honorary title to
 to the Emperor. This *Iudas* is mentioned in the New
 Testament. Their Heresie thus generally is spoken of
 by diuers receiuing it from *Iosephus*. But I cannot be
 easily perswaded that they meerly stood on the word
Lord, *Dominus*, κύριος, מלך i. *Rab* or מלך i. *Adon*, which
 signifie to this purpose neere alike. For what is more
 common in their and our text of the old Testament,
 then the name of *Adon* or *Lord*, giuen to farre mea-
 ner men then Princes? Thus shall you say (the words

o 1. ad Corinth.,
16.22.

p *Aliter alij*,
& *Elias*. *Thish.*
in מלך i. v.
Dius. Præcit. 4
ad D. *Ioh.* cap. 9.

q *Vlpian. ff. de*
S. C. Silariano
l. 1. §. 1.

r *Ioseph. Ap. x-*
iclog. 18. cap. 2.

l. *Act. Apost.* cap.
5. com. 37.

t *Consulas de*
hoc Iuda Car-
dinal. Baronium
Annal. Tom. 1.
& *Casanbon.*
Exercit. 2. §. 19.

of ^a *Iacob*) to my Lord [לֵאָוִנִי] *Esau*. And in their salutations and addrest speeches, by both Testaments it appeares, that, *Master*, *Lord*, or *Sir* (expressed in the words which wee haue remembred) are familiar. I ghesse, they superstitiously did it rather out of that dreadfull respect, which the *Iewes* alwaies had to the *Tetragrammaton* name of the Almighty, that is, יהוה (now commonly expressed *Iehouah*) which none euer durst openly, nor any* might but the high Priest sometimes pronounce, and that only in the feast of *Reconciliation* celebrated on the tenth of their month *Tisri* (as it was instituted *Leuitic. xxi. com. 27.* and only in the Sanctuary in his Benediction. And alwaies when it occur'd in reading, they spake *Adonai* i. *Lord*, for it, vnlesse *Adonai* went before or followed it in the text, and then they read it *Elohim* i. *God*, and vpon this difference pointed it (when they had their Points) either with the Points of *Adonai* or *Elohim*. It will so appeare in infinit examples, where our idiom hath the *Lord God*, the Latine *Dominus Deus*, and the Greeke *Κυριος & Θεός*. Whereupon with a respect only to the translations, a most learned and ancient * Father obserues: *Deus quidem quod erat semper Statim nominat; In principio fecit Deus cælum & terram. Ac deinceps quando faciebat quorum Dominus futurus erat, Deus solummodo ponit. Et dixit Deus, & fecit Deus, & vidit Deus, & nusquam adhuc Dominus. At ubi vniuersa perfecit, ipsumq; vel maxime Hominem, qui propriè Dominum intellecturus erat, Dominus cognominatur.* For indeed it is true that vntill *Genes. i. com. 4.* after the Creation perfitt, the *Tetragrammaton* is not added to *Elohim*, but there first occurs יהוה אלהים which they read *Adonai Elohim* i. *The Lord God*. As also from the Ebrew אֲדֹנָי, the ^b Arabique vses for it, *Alrabbui*. *Lord* or *Prince*. Considering then their Iewish superstitions, and how curious in ceremonies, syllables, titles, words defectiue either

x Rabbi Moses
in More Ne-
buch. part. 1.
cap. 60. verum
expendas Nu-
mer. 6. com. 23.
& seq.

* Tertullian ad-
uers. Hermogen.
qui sanè &
Dominum ap-
pellari noluit
Imperatorem,
nisi (vt inquit
ille) more cõ-
muni. Apolog-
tic. cap. 34.

b Psal. 10. A-
rabic.

either in point or letter, they were, you may with probability conjecture that here was the ground of that Galilaan sect: thinking it not fit, perhaps, to stile any Mortall by that Honorary title, by any other then which the greatest, Dreadfull, and unspeakable name of the C R E A T O R was neuer openly expressed. Manifestè dixerunt sapientes (saith ^d Rambam) quod istud nomen separatum (that is Semhammephoras i. nomen explicatum aut separatum, as they vsually call the Tetragrammaton) quod est quatuor literarum ipsum solummodo est significativum substantia Creatoris, sine participatione cuiuslibet alterius rei. And ἀποδοσις τὸ Κύριος (saith a later ^c Grecian) ἔσθ' οὐκ ἔστιν ὁ Θεός, i. indefinitely or absolutely the name of Lord is only due to God, but Man hath it πρὸς ἀποδοχὴν ὁρίματος i. With some particular addition of Person or place, In regard of which hee is so Titled. But now, and from ancient time, without scruple, not Kings only, but their Nobles & subjects are vsually saluted and written with the attribute of Lord or Dominus. Yet not so much as it is a relative to interest of Property (much lesse to servitude) but in a notion whereby it interprets a Superior, Ruler, or Gouvernor. For we see that in Italian, French, and Spanish it is turned Signior, Seignior, & Sennor, which are words in Dominij ac principatus significatione usurpata, & nimirum (as one ^a saies) seniores imperare equum est, unde consequenti tempore tum in monumentis Hispania tum in Conciliorum actis, praesertim quae Caroli Magni aetate in Gallia habita sunt, Domini ac Principes Seniores nuncupari caperunt. So the Iewish Sanedrim were called ^b Seniores, or Elders, and Abrahams chiefe servant, ^c the elder of his house. And the Arabians ^d have their title of شيخ Alsheich, Shah or Shach, i. Senior or Elder for men, it seems, of the better Condition: and the Epistles of S. Iohn, publisht by that learned linguist, Mr. Bedwell, out of an ancient Arabique copie, have that

c ἀπὸ τοῦ ὁ
ἀποδοχὸν, & in-
effabile passim
dictum. v. Apo-
calyp. 19. com.
12.

d More Ne-
buch. part 1.
cap. 60.

e Cantacruzen.
Apolog. β. ad-
uers. Mahomet.

a Marian. bist.
Hist. 5. cap. 11.
& in Constit.
Feud. 1. Tit. 27.
Seniores pro
Dominis; vti &
iure nostro.

וְקִדְשֵׁי
וְקִדְשֵׁי בֵּית
Gen. 14. com. 2.
d Mahumed
Ben-David in
Alagharumit. &
ibid. P. Kirsten.

f Panded. Tur-
cic. cap. 81.

g Agathias hist.
4. cui Vararanes
Rex Σεγασσαδ
Persicè dictus i.
Σεγασσαδων Βα-
σιλεὺς.

h Canon. Isagog.
lib. 3.

k Iandulph.
Sagax. Miscell.
hist. 22.

word for *πρεσβύτερος* i. The Elder. It is attributed to their Princes and great Lords : *Schachi* apellatio (saith ^f *Leunclanius*) *vel Regum vel magnorum est Principum, præsertim apud Persas* : sicut apud Hispanos *Doni* vocabulum in usu est. The present *Sophi* is called *Schah Abas* i. Lord or Signior *Abas*. So *Thamas*, and others before him haue been titled. It is the same with *Saa* (*Σαδ*) occurring in som Greek & passages of the *Persian* State, and hath like signification with them (so the incomparable *Ioseph Scaliger* ^h instructs) as *Monsieur* or *Seignior* are with *Europæans*, or *Domnus* amongst Writers of middle times, which is vsed often in *Cassiodore* and such more, corrupted from *Dominus*, and is in different copies frequently so written. Of *Pipin K.* of *France*, saith ^k one of them, *Primus erat in omnium dispositione rerum gentis Francorum, quibus videlicet olim moris erat Domnum i. Regem secundum genus principari.* And the *Empresse* by *Oppian* in his *Cynegeticon* to *Antoninus*, is, in like form, corruptly stiled *Διμνα*, and *ΙΟΥΔΙΑ ΔΟΜΝΑ* *CEB*. is often in *Coins* of *Seuerus*, which remains almost yet in the *Italian Donna* i. *Lady* or *Mistresse*. But whether the *Spanish Don* haue hence its original, or from *Adonai* perhaps deriu'd through the *Maurish Arabique* into *Spain*, I doubt. The communie of the ancient *African* with *Ebrev* or *Phœnician* is known to the learned, as also that, the *Provincial Spanish* is exceedingly mixt with that *African Arabique* which the *Maures* vie; and I haue read the censure of a most iudicious linguist, that the fourth part, at least, of it, is *Maurish Arabique*, which hath its chief root in *Punique* or *Ebrev*. Now, the *Panique* or *Phœnician* Salutation was with the word *Donni* (doubtles from *Adon* or *Adoni*) as appears, if no more autoritie were, in *Plautus* his *Pænulus* ;

A G. Saluta hunc rursus Punicè, verbis meis.

Mi. Ano Donni, hic mihi, tibi, inquit verbis suis.

Where

Where note by the way, you must read *Auo* or *Hano* *Donni* i. *Vine*, or *Salve Domine* from *חַיִּי*, which is *Vine*, and remains almost in the Latine *Hanc* vsed in salutation; and by corruption its likely they pronounc't it *Handoni* (as in some copies it is) whence that *m* Epigram vpon *Meleager*, expressing the severall formes of *Salutations* or *Farewells* of the *Syrians* or *Ebrevves*, *Phœnicians* and *Greeks*,

ΑΝ. ΕΙ ΜΗ ΣΥ ΕΣ ΕΩΝ, Σ Α Λ Α Μ ΕΙΔ' ΕΝ ΣΥΗ ΦΘΙΝΙΞ,
ΝΑΙ ΔΙΟ Σ' ΕΙΔ' ΕΛΛΩ, ΧΑΙΡΕ ΤΙ Δ' ΑΥΤΟ ΕΡΑΣΟΝ.

נחלם שי i.
Pax tibi, Ebraeis
vltatissimum.

is corrected by the diuine. *o Scaliger*, reading, for *Natus*, *Audonis*, made of *Audoni* or *Hano donni*. Obserue withall the agreement of the *Phœnician* and *Punique* salutations with the *Roman* and later *Grecian*. Of the *Romans* somewhat, in that kind, is before. And, I remember, *Seneca* somewhere notes that such, whose names occurred not, were vsually called *Domini*; for the later *Grecians*, the Epigram of *Pallada* p shall serue, where he saies that, if his friend receiue any thing of him, he presently stiles him *Δόμινε Φράτερ* *Domine frater*, but if nothing, then *frater* only, but saith hee.

p Antholog. a.
cap. μϞ.

— — — — — αὐτὰρ ἐγὼ γε
οὐκ ἐδέλω Δομίνε, ἐγὰρ ἔχω δόμενα.

i. I will none of the *DOMINE*, for I haue nothing to bestow. The conceit failing, if you strip it out of its own tongue. As men *Domini*, so were women after *x i v*. yeeres of age called *Domina*, *Ladies* or *Dames*; and in the Ciuill Law, *Peto a te Domina vxor*, and *Domina sanctissima* are words vsed by Husbands, in their last Wills and Testaments to their wiues; and in one place is found *Iulia Domina* without respect to Husband or other, whereupou a great Lawyer notes

q Epictet. Enchirid. cap. 62.
r ff. de leg. & fideic. 3. l. 41.
s ff. de annuis leg. l. Titia 19. §. 1.
t ff. de legat. 3. l. Pater. 19. §. 4.
u Cuiac. Obseruat. 3. cap. 18. & videlicet Authent. 74. cap. 4.

Matrone dicuntur etiam Domina, non respectu maritorum duntaxat, quo modo ipsi quoq; mariti ab uxoribus Domini appellantur, sed etiam per se. So is that noble Lady, to whom the 11. Epistle of S^x Iohn is directed. And the Constantinopolitan Empreſſe *Irene*, wife to *Alexius Comnenus*, is, in their * storie, called, simply *Δεσπονα*. And Iohn B^{ishop} of *Euchaita* hath an Epigram *δεσπότης* *Δεσπονας*; the like occurring often in later Writers of those parts. With vs anciently, marriageable women were called *Domina*. One of the iniquities * in Eire was, *De Dominabus quæ sunt & esse debent de Donatione Domini Regis siue sint maritata siue non*. There being another article, *de ualeis & puellis qui sunt & esse debent in custodia Domini Regis*, which was touching women within the age of x x 1. yeers. For the Law seems, that their ^z Wardships so long then continued; and that was their *plenaria atas*. But those *Domina* were chiefly such, as were out of Ward for their lands, yet in the Kings bestowing. For the ancient law, here, was, that although after x x 1. yeers, the Lord had not to do with the marriage of his male Ward, yet, for female heires the Lords were to prouide marriages at any age, and as often as they were to marrie; and, although the ancestors were yet liuing, yet must their consents haue been had; the reason being giuen, in respect that the seruices must be done by the husband, ^a *ne de inimico suo vel alio modo minus idonea persona Homagium de feodo suo cogatur Dominus recipere*. But this law was altered into what it now is, for common persons, by the Statut of ^b 11. Ed. 1. And, for the King, by x x x 1. Hen. v. And in our old English Poets, Dames (i. *Domina*) is often for Women in generall, as a special honor for that Sex; being not out of vse with vs at this day, nor with the French; as also among the *Italians*, *Donne* for them, is familiar. How *Dominus* was vsually wont to bee the title of euerie Curat,

x Kopia.

* Anna Comnen. Alexiados
3.

y Braet. lib. de
corona cap. 1. &
in Rot. placit.
Hen. 3. de Itine-
re, cap. 1. &
Roger. de Houe-
d n in Rich. 1.
fol. 445.

z Idem lib. de
acq. rer. dom. 2.
cap. 37. § 3.

a Glanuil. lib. 7
cap. 12.

b Westm. 1. cap.
22. vide, si de
hijs velis, Ioan.
Briton. l. b. 3.
cap. 67.

Curat, added to his Christen name, and is now familiar for Sir to every Batcheler of Art in the Schools, all men know, and may therein obserue the most different notions and vses made of it. Ciuilians will haue it so proper to their profession, that all their Doctors must bee stiled by it. *Nec debent ab alijs* (saith Lucas de Penna) *quantumcumq; Maximis, in eorum literis appellari Fratres sed Domini. Contrarium facientes puniendi sunt.* You cannot but here look for somewhat concerning Our Soueraigns ancestors their Title of *Dominus, Signior*, or *Lord of Ireland*, which continued vntill Hen. VIII. For this, you must know that their title to Ireland is deriud from Henry II. although long before, I mean in K. Edgars time, good part of it was vnder the English Crown. Edgars own words, in a Charter dated the VI. of his raigh, and DCCCC. LXI V. of Christ, are *Mihi concessit Propitia Diuinitas cum Anglorum imperio omnia regna Insularum Oceani cum suis ferocissimis Regibus, vsq; Norwegiam, maximamq; partem Hibernia, cum sua nobilissima Ciuitate Dublinâ, Anglorum regno subiugare; quos etiam omnes meis imperijs colla subdare, Dei fauente gratia, coegi.* But this continued not in his successors. Afterward the Isles grew too full of Pettit Kings, som of them conuerting their Gouernment into intollerable Tyrannie, which, others not induring, made such a deuided State in it, that occasion, to invade them, might thence soon be taken by their neighbors. Hereon a desire, of the whole dominion of the Isle, posselt our Henry II. for which (so were the times and seruile opinions, then) hee sent Embassadors to Pope Adrian the IV. (this Adrian was his naturall subject, born at Langley in Hertfordshire, and had to name before he was Pope, Nicholas Breakspeare) entreating *ut sibi liceret* (as the words of Matthew Paris are) *Hibernia Insulam hostiliter intrare, & terram subiugare atq; homines illos Bestiales ad Fidem & viam deducere veritatis*

c Ad Cod. tit.
de Professorib.
L. unica.

d Inspecimus
Pat. 1. Ed. 4.
part. 6. memb. 23

e Camden in
Cattieuchlan.

tatis, extirpatis ibi plantarijs vitiorum; and it was granted by a Bull, among other things, thus speaking, & illius Terra Populus Te recipiat & sicut DOMINVM veneretur, iure ecclesiarum illibato & integro permanente, & salua B. Petro de singulis Domibus annua vnus Denarii pensione. Sanè omnes Insulas, quibus Sol Iustitiæ Christus illuxit & quæ documenta Fidei Christianæ susceperunt, ad ius S. Petri & Sacrosanctæ R. Ecclesiæ (quod tunc etiam Nobilitas Recognoscit) non est dubium pertinere; VVhich notwithstanding, hee and all his Cardinals would neuer haue been able to proue. Iohn of Sarisburie (cited ordinarily, as he was, Iohn Bishop of Chartres) had chief place in this Embassage, beeing a man most deerly respected by the Bishop of Rome. His report, of this matter, is: *Ad preces meas, Illustri Regi Anglorum Henrico secundo concessit* (speaking of the Pope) & *dedit Hyberniam iure hereditario possidendam; sicut licet ipsius Testantur in hodiernum diem. Nam omnes Insula de iure antiquo ex Donatione Constantini, qui eam fundauit & Dotauit, dicuntur ad Romanam Ecclesiam pertinere.* By the way, for that of Constantine's Donation (a vext question) if you read VVhich Hutten, Valla, the Cardinall of Cusa, Hieron Catthalan, and others of that kind against this Donation, but especially that snote out of the Vatican, where it, being written in golden letters by one Ioannes Cognomento Digitorum, is subscribed with this

Quam Fabulam longi Temporis mendacia finxit.

you will scarce beleue it for a truth, no more then Eugubin's translation of it into Greek (for it was extant only in Latine till that imposture) to bee legitimate. But Iohn of Sarisburie goes on. *Annulum quoq; per me transmisit aureum, smaragdo optimo decoratum quo fieret inuestitura iuris ingerenda in Hibernia. Idemq; ad-*
buc

f Metalogic. 4.
cap. 42.

g Bodin. de Re-
pub. l. cap. 9.
Consulas Di-
phona Othonia
Imp. editam in-
ter Epistolas
PP. Syluest. 2.
pag. 73.

h Locus de-
prauatus forte
l. ingredienda
Hiberniz.

huc Annulus in i curali archio publico custodiri missus est. i l. Curiali.

All this was about 11. Hen. 11. But nothing was executed. Som yeers after, Dermut Mac Morrough K. of *Leinster*, beeing distressed by the K. of *Connacht* and *O-rereck* K. of *Meth* (whose wife he had, but not against hir will, dishonord) requested aid of the English, and had it; and was chiefly restord by the valour of R. Strongbow Earle of *Penbroke*. The Earles Greatnes in litle time, within the Isle, grew suspicious to K. Henry. To auoid that, he acknowledged the Dominion of his Conquest in the King, who som x v 11. yeers, after the Popes Bull, entred the Isle with an armie, subdued good part of it, and had homage of those petit Princes, which retained, as afore, so after this acknowledgment, the name of Kings. Yet they were not *Ordinati. solennitate alicuius Ordinis* (as the k Black book of *Christ-Church* in *Dublin* speaks) *nec Vnctionis sacramento, nec Iure hereditario, vel aliquâ proprietatis successione, sed vi & armis quilibet regnum suum obtinuit.* This K. Henry, it seems, following the syllables of the Bull, and his successors hence titled themselves *Lords of Ireland*, in their stile putting it before *Duke of Guienne*. And, in the *Annals of Ireland*, you read: *Ioannes filius Regis Dominus Hibernia de Dono patris, venit in Hiberniam anno ætatis sue duodecimo* (which was the xiii. year from the first entrance of Hen. 11.) and in 1 confirmation of his title Pope Urban 111. sent him a crown of Peacocks feathers: As likewise Hen. 111. made Prince m Edward (afterward Ed. 1. Lord of Ireland. How King Iohn had obedience of most of the Princes there, and establisht English Laws, Officers, and such more notes of supreme Maiestie, *Matthew Paris* may best instruct you. Plainly, although some succeeding Princes wrote themselves but only *Lords of Ireland*, yet their Dominion was meerly Royall. They had their *Iustices*, or *Custodes*, or *Lord Lieutenants* or *Deputies* (as at this day they are

C10.C.LV.

k Apud D. 10.
Davies, Regiū,
apud Hiter-
nos, Procura-
torem.

l Ex Synod. 1.
& 2. Cassiliens.
& Armach. ap.
Camd. De Pa-
uonum pennis
in texendis Co-
ronis Consulas
Paschal. de Co-
ron. lib. 10. c. 13.
m Pat. 52. Hen.
3. memb. 9.

ⁿ Pat. 9. Rich. 2

^o Stat. Hibern.

33. Hen. 8. cap. 1

called) of Ireland, which were, as *Viceroy's*, by Patent, with most large Power delegat in the very rights royall : then whom, no Lieutenants in Christendome (as our most iudicious Antiquary obserues) comes neerer Kinglike State. And *Richard 11.* being himself but in Title *Dominus*, yet created ⁿ *Robert of Vere* (being then Earle of Oxford) *Duke of Ireland*, with Commission to execute most inseparable prerogatiues royall. Which had been ridiculous if in substance hee had not been as a most perfect King of it. But, in later time, vnder *Henry 8.* in a ^o Parliament held at *Dublin* (Sir *Anthony Senitleger* then Lord Deputie) Forasmuch as the King our most gracious dread Soueraign Lord , and his Graces most noble progenitors Kings of England , haue been Lords of this land of Ireland , hauing all manner Kingly Iurisdiction, Power, Preheminences, and authoritie Royall , belonging or appertaining to the Royall estate of maiestie of a King, By the name of **LORD OF IRELAND** ; where the Kings maiestie and his most noble Progenitors iustly and rightfully were , and of right oft to bee Kings of Ireland, and so to be reputed, taken, named & called (it being further added , that through want of vse of the iust title and name, diuers attempts of disobedience had been in the Irishry) it was enacted, that the Kings Highnesse, his heirs und successors , haue the name, stile, title, and honor of **King of this land of Ireland**, with all manner honors, preheminences, prerogatiues, dignities and other things whatsoever they bee, to the Maiesty and State of a **King Imperiall** appertaining or belonging. And that his Maiesty bee from henceforth , his heires and successors, named, called, accepted, reputed, and taken to bee **Kings** of this land of Ireland, to haue, hold and enioy the said stile, title, maiestie and honors of **K. of Ireland**, with all manner preheminences, prerogatiue, dignities, and all the premisses vnto the Kings highnesse his heirs and successors for euer , as united and knit to the **Imperiall Crowne**

Crowne of the Realme of England. Thus much Pope Paul 1 v. afterward confirmd to K. Philip and Mary with *de Potestatis plenitudine, Apostolica autoritate, Regnum Hibernie perpetuo erigimus*. And in the stile of their Parliaments it was henceforth calld *Regnum* or *Realm*, being before only *Terra Hibernia*: Of which enough. In origination of our English name *Lord*, whereby we and the Scots stile all such as are of the Greater Nobilitie i. *Barons*, as also Bishops, its not easie to satisfie you. In our ancient *Saxon* it was writen *Hlaforðe*, and was a relative to *þeop* and *ðeop man* i. a *Servant* or *Bondslave* and *Tenant*, not any Title or Dignitie. To talk of *Allodium* or *Allo dius*, to this purpose, as some do, is more then idle. It would be neerer our present pronounciation if you drew it from *Lars* or *Lartes* (for so also is the first case vsed by P. Cicero) an old *Tuscan* word signifying *Prince*, or such like, as a q great man deliueis by coniecture, whence you haue *Lartem Porsenam* and *Lartem Tolumnium* in *Linus*, *Plutarch*, and *Halicarnassens*; and *Aremoricus Lars*, in *Ausonius*. But *Lar Lartis* (saith an old Roman) *pranomen est sumptum à Laribus*; *Tusculum autem creditum est pranomen esse*. It were not much stranger, at first sight, to suppose this *Lar* or *Lartes* to be hether transferd, then that *Lar* should yet remain (as I haue seen somewhere noted) a word, for a *chief house*, about *Bayeux* in *France*. And many worse etymologies make their authors proud of them. But I know you cannot but laugh at this, and I will so, with you; touching it only as ther is such communitie of name twixt it and our present idiom, or rater twixt the Scottish *Lairds*, a degree next beneath *Knights* among them. It was afterward pronounced *Lauerd* and *Louerd*, as you shall see among other testimonies, in this, beeing a metrick translation of the first Psalm, transcribd out of the whole Psalter so turnd and fairly writen (about *Edward 11*, his time,

p Lartes Tolumnius Philippi. 9.

q Ios. Scalig. ad Propert. 4.

r Tit. Prob. Epit. de Nom. Rat.

In Bibliotheca
Bodleiana Ox-
onijs exemplar
Psalmi huic
nostro per simile
contaneum,
nec tamen man-
cum (ni fallat
memoria) extat.
a Help.

as the Character perswades) which I haue. Some wic-
ked hand, by cutting the first Capitall, left it thus
imperfect.

- 1 ^aely beerne that nought is gan . . .
In the red of wicked man,
And in strete of Sinfull noght he stode
. of Scozne vngode
- 11 Bot in the lagh of Louerd his wil be at
And his lagh think he night and day.
- 111 And al his lif swa sal it be,
As it fares be a tre,
That streme of water sett is nere,
That gifes his fruit in tyme of yere,
And lese of him to dreue noght sal,
What swa he dos sal soundfull al.
- 1v Noght swa wicked men. noght swa.
Bot als dust that wind the erthe tas fra.
- v And therfor wick in dome noght rise,
Be sinfull in rede of rightwise.
- vi For Louerd of rightwise wat the way
And gate of wick for worth sal ay.

Gloria Patri.

Blisse to Fader and to the Sone,
And to the holy Galt with them one
Als first was, is, and ay sal be,
In werld of werldes vnto the thre.

and in the x v. Psalme,

b Tilt for Tent.

1 Louerd who in thi^b Teld who sal wun
In thi heli hille o? who rest mun?

c Spotlesse.

11 He that incomes^c wemles,
And cuer wickes rightwisenesse.

The

The more willingly I inserted them also, that by this occasion you might tast an essay of our Ancestors neatnes in their holy meeters, which, howsoever abounding with libertie and the character of their times, yet haue, I confesse, my admiration. *Lauerd* and *Louers* indifferently occurre in old *Robert of Glocester*. But note, in the more ancient *English, Saxon, or Dutch*, not *Hlaporde* is vsd for *Dominus*, where *Dominus* is attributed to the *Almighty*, But vsually *Drihten* or *Truchtin*, being the same words varied, as *Drihten pæs rppæcen ðæs worð to Moýre* i. *The Lord spake these words to Moses*. And *© Gíswiht si Truchtin Gæt Ísraelo* i. *Blessed be the Lord God of Israel*; and, in our Ladies *Magnificat Mikkilso min Sela truchtin*. i. *My soule doth magnifie the Lord*. Now sith this *Truchtin* seems to haue somewhat of *Truth* or *Faith* in it, and that *Loof* or *Loef*, in old *Saxon* or *Dutch*, signifies *Faith* also, as one of that Country, *f* phantastiquely rauisht with the word to other purposes, tells me, could I assume liberty, as he doth in deriuation, I might with casting about, frame the nature of *Fends*, or *Patronage*, which consist in mutuall faith twixt the tenant or client, and Lord or Patron, out of the word. But I will not, nor dare I. One *g* deriues it from *hlase-aford*, as if it were essentiall to the name, that he which bears it should be a *lase, lose*, or *Breadgiuer*, and so *Lady* from *hlase-die* i. *a Bread-seruer or diuider*, referring his conceit to ancient (now worn out) hospitality. That satisfies mee not; if it do you, then will you lesse impute to my ignorance, that I haue not here furnished my self with any probable origination. In these and the like, where I see no better ground, for certainty of coniecture, I abstain from further inquiry. By reason of this word *Lord*, which particularly applied wee make *My Lord*, diuers outlandish writers call our Noblemen *Milords* and *Milortes*; the ridiculous vse

d *Legib. Aliredi.*

e *Vulcan. in Specim. Ling.*

f *I. Goropius Hieroglyphic. 3.*

g *Verstegan. cap. 10.*

proceeding from their ignorance of our language. Its no where so frequent as in the Epistles of that Spaniard *Anthony Perez* to the late Earle of Essex. Touching the name of *Dominus*, *Lord* and *Signior*, hitherto. That of *Dij* or Gods plurally, attributed to Great Princes, none that hath read the old Testament can not but know. Yet good^h authority makes in most of those passages, to be rather noted the generall dignity of Mankind, then titular supremacie of Princes. It were hard to endure such impious flatterie, as to giue them the name as it is truly significant; as the dissembling and vnconstant *Samaritans* did to *Antiochus Epiphanes*, stiling him, in their Epistles, God, who pad indeed to his vtmost, profaned the holy Temple of the true God, most cruelly handled the Iewes, and in ^k contempt of their law and Diuinitie, compeld them eat Hogs flesh against their institution, and with the liquor straind, wherein it was boiled, daubd and abusd as many of their Bibles, as his wickednes could light on. So the base-minded *Iewes*, with acclamations, affirmd *Herod Agrippa* no longer Man but a Deitie; a touch whereof ^{S.¹} *Luke* hath. The *Persian Kings* title challenged as much to him in ^m that: *Rex Regum Sapor*, *Particeps syderum*, *Frater Solis & Luna*, *Constantio Casari Fratri meo salutem plurimam dico*. And that *Rutilian Mezentius* commandedⁿ his subiects to offer to him all such sacrifices as they had destinat to the Gods, thinking indeed that no Deitie was aboute himselfe, whence he is titled *Contemptor Diuūm* in *Virgil*. To these, like may be added of the *Roman Emperors*, made or accounted Gods in their life time (for of their *Αποθεωσις* after their death, nothing belongs here to vs) as *Augustus*, and diuers worse after him; and that of *Belus* remembred in the first chapter; with much such more among the Grecians, where *Ζῶες* or *Δῖες* signified both *Gods* and *Kings*. And *Alexander*, you know, wold needs

h *Cyrril. aduers.*
Julian. lib. 8.

Ioseph. Archæolog. 12. cap. 7. & lib. 19. cap. 7. de Herode.
^k *Diodor. Sicul. in excerpt. apud Photium.*

^l *Act. Apost. 12. com. 22.*
^m *Amm. Marcellin. hist. 17.*

ⁿ *Cato in Orig. ap. Macrob. Sat. 3. cap. 5.*

^o *Is. Tzetx. ad Lycophron. & Io. Tzetx. lib. 1. ad. 139.*

needs bee *Iupiter Hammons* sonne, and so had his picture made with *Rammes* horns like *Iupiter Hammons* Statue ; as scorning mortall progenitors. But , for all these and the like, a most learned and ancient ^p Father thus ; *Non Deum Imperatorem dicam, vel quia mentiri nescio, vel quia illum deridere non audeo, vel quia nec ipse se Deum volet dici, si homo sit. Interest Homini Deo cedere. Satis habeat appellari Imperator. Grande & hoc nomen est, quod à Deo Traditur. Negat illum Imperatorem qui Deum dicit. Nisi homo sit, non est Imperator.* And in their Triumphs, a solemn admonition alwayes was to the Emperor, *Memento te Hominem esse*, which great ^q *Philip* of *Macedon* had euery morning remembred to him before he admitted any, but him only whose office this was, to his presence. And *Tertullian* speaking of those passages where mortalls are stiled Gods, addes ^r that also *ipsa idola Gentium Dei vulgò ; sed Deus nemo ea re, qua Deus, dicitur.* But, as the supremacie of Princes and their Gouvernement is delegat from the Highest, their iudgements being also called His, so in a generall name are they titled Gods euen by God himself, because here on earth they should (for their power) be his ⁱ Imitators. And in ^f *Onirocriticisme*, dreams of superior Deities were referd to such as had rule and command. It beeing at this day among the *Moschonitique* Christians, in vse to account their *Great Duke* rather a God then a *Man*. This respect, added to an obsequious impietie, caused, as well in the Christian as Heathenish times and States, the subiect, to continue that ill custom of *Swearing* by their ^u Princes. And if by them, they did forswear in a suit (For if out of a sudden heat, they were pardoned) the punishment for periury was inflicted, that was *Fustigatio* i. (as if you should say) *bastinadoing* (the Greek Lawiers calld it *ῥοπάλισμος*) and whilst the officers beat him, they vsed this formall admonition ; *ωπειτῶς*

^p *Tertullian.*
Apologetic. c. 33.

^q *Ælian.* Πολι-
κῆλ. i. 5. c. 9. c. 15.

^r *Aduers. Mar-
cion. lib. 1.*

ⁱ *Sthenid.* Pytha-
goric. apud Sto-
bæum *Serm.* 48
de eare plura.
^f *Artemidor.*
Onirocritic. 4.
cap. 71.

^u *Harmonopol.*
Προχέρις. l. 1. tit.
7.

x *File Iurior.*
L. *deus* §. 6.

y *Int Veteres*
excommunicationis
in vitiis excommu-
nicationis,
excommunicationis
Confirmat il-
lad Hanc
Carm. 1. 6. 1. 3.
z *Can. 64. Basil.*
Harmenopol.
Epist. 1. 1. 3.
§. 3.

a *Margherd.*
Frider. Clemen-
log. ad Ins Gre-
co Romanum.
b *Epist. File*
Iurior. 1. 1. 3.
c *Conf. Alex.*
Senari C. de reb.
crediti. 1. 1. 3.
vide
Epist. 1. 1. 3.
cap. 1. 9.
d *Apolog. 1.*
cap. 2. 3.
e *Caesar.*
Variar. 1. 1. 3.
Epist. 1.
f *Epist. 1. 1. 3.*

* *ad Iurior.* i. Take heed how you swear. But if the periury were committed gainst God and his name, no punishment followed by their customs, because they supposed God would sufficiently reuenge the abuse of his Deitie expressing it thus: *Ἰδοὺ ὁ θεὸς ἵστα τὴν πέτραν ἐν ὁρίζοντι* (i. *Constantine Harmenopolus*) *ἐν ἡμέρᾳ τοῦ θεοῦ*; although it were certain by their Canon Law that Church penances, but no other infliction was provided for the periury: as also, if, in any suit, the partie had forsworn vpon the holy Euangelists, his tongue was cut out. This *Harmenopolus* whom I cite was a Iudge in *Theſſalonica* (now called *Saloniche*) vnder *Emmanuel Comnenus*, about CIO. CXLIII. after Christ, as is conjectured. But all this (touching swearing by the Prince or Emperor, and his *Genius*) had its originall out of Paganisme. For, that punishment of Fustigation was, it seems, instituted by *Anoninus* and *Commodus*, when it was vsuall to sweare *per Genium Principis*, and *per Principis Cenerationem*, as it is in a rescript of *Alexander Severus*, vnder whom the learned *Tertullian* upbraids the Romans with; *Cuius deniq; apud vos per omnes Deos, quam per unum Genium Caesaris pseratur.* And *Athalarique* the Goth, in a profession of future good government, to the Romans: *Ecce Traiani vestri clarum seculis reparatum exemplum. Iurat vobis, per quem iuratis nec potest ab illo quisquam falli, quo inuocato non licet impune mentiri.* Take, withall, that of *Horace* speaking to *Augustus*:

Iuranda q; tuum per nomen ponimus aras.

g *Victorinus*
Caesari.
Sueton. Nero-
nicus. 1. 1. 3.

which well fits with the name of those Maiestique Pavilions, vnder which the Emperors sat vsuall. They called them *Ogônion*, as if you should say, *Little heavens*. And for the Christian times, agreeing with what is already shew'd, was that forme of their *Militia sacramen-*

cramentum, the soldiers oath; *Iurant autem* (saith my author, liuing about ccc. lxx. from our Sauior) *Per Deum & Christum & S. Sanctum & per Maiestatem Imperatoris, qua, secundum Deum, generi humano diligenda est & colenda. Nam Imperatori, cum Augusti nomen accepit, tanquam presenti & corporali Deo, fidelis est prestanda deuotio, & impendendus perunigil famulatus. Deo enim vel priuatus, vel militans seruit, cum fideliter eum diligit, qui Deo regnat antere.* This vse was anciently, among the Egyptians as is apparant by *Iosephs* swearing, by the life of *Pharaoh*. And, in later daies, a Rabbⁿ, that liu'd ^h about c i d. c. lxx. affirmes, that if a man had sworn in his time in *Egypt* (it was then govern'd by *Caliph's*) *ברש חבול* i. by the Kings head, and had forsworn, he was subiect to capitall punishment, neither could he redeem the guilt for his weight in Gold. And when *Shach Ismael*, the first *Sophi*, got the *Persian Empire*, no oath ^q amongst them was so great, as to sweate by his head. Thus it appeares, how, both mongst Christians, *Mahumedans* and *Heathen*, a certaine Sanctitas Regum (as ^r *Iulius Caesar* calls it) was specially regarded. Whence, it seem's, the frequencie of hauing a Deity's name in the Kings, was so familiar amongst the ancients. The *Tyrian* or *Phoenician* Princes had vsually the names of *Beleastartus*, *Abdaastartus*, *Ithobaal*, and many such like occurringⁱ in the fragments of *Menander*, and other annals of those parts; from their Deity *Baal* and *Astaroth*, which Holy writ speakes of. *Nebo* ^t a *Babylonian* Idole was a part of *Nebuchadonezar*, *Nabspollassar*, *Nabonitus*, their Kings. In *Neriglosser*, is *Nergal* the Deitie of the *Cuthæans*, which the ⁱ *Jews* idly say was a Cocke, but, without any great scruple, will be proou'd to bee the Sunne, or some perpetuall fire honor'd with respect to the sunne, and in the names of the *Iewish Kings* is vsually one of the names of the true God, as you see in *A-*

g *Vegetius de Re. Militar. 2. cap. 5.* sub *Valentiniano* & *Gratiano*.

h *Abr. Abr. Ezra in Decalog.*

q *I. Eucl. M. fulmanic. diff. lib. 16.*

r *Sueton in Iulio cap. 6.*

f *Isai. cap. 46. com. 1. ubi lxx. dazay.*

t *R. Salomon Iarchi ad. 2. Reg. 17. נבון. n. interpretari potes, fontem, tumultum, forte & Sphæram ignis. & cum Magorum (vnde Cuthæi) προσφιδους conseras.*

haziabu, *Amaziah*, *Azariah*, and diuers such more. Among the *Egyptians*, *Busiris*, *Petosiris*, *Osiris*, Kings, all of them hauing the greatest Deitie of that people in their names. That is *Siris* or *Seiris*, which was the same with *Nilus*: For in ^a Holy writ it is call'd *Ἰθῦς* (which by the *Ethiopian* Idiom, is pronounced *Sibri*, saith the noble *Scaliger*) signifying *black*, according as the Greeks stil'd it ^b *Αἴγυψος*, and, with them, the Latins *Melas* ^c of the same interpretation; and, from that Eastern word, questionlesse came the Greek *Σῆις* for it,

Σῆις ὡς Αἰθίοπων κικλήσκειται —————

saith *Dionysius Afer*. Where, his Commenter *Eustathius* hath other, but friuolous, Etymologies of it. The fashion in Britain anciently, is touched where wee speake of *Belin* in the first Chapter. But indeed the composition out of these names of Deities were not only proper to Kings. Their Great men and more honorable subiects, had oft times the like; as you see in ^a *Neregal*, *Samgarnebo*, and *Nabuzardan*, with such more, & in *Daniel*, whom the Babylonian King named *Beltishazazar* ^d according to the name of his God. Neither was that swearing by their names proper only to them. I remember *Cosmas* Patriarch of *Constantinople*, in the controuersie twixt him and *Eustratius*, about the Coronation of *Irene* Empreffe and wife to *Alexius Commen*, ^e swears by himself *Νὴ τὸν Κοσμάν* i. By *Cosmas*. But, that of Diuine names among them, as it was communicated to Nobility, so very likely was not extended to the Vulgar, or ignoble. For wee see often a speciall regard had among the ancients, that Princely names should not be borne by base Persons. One cause, why *Domitian* put to death *Metius Pomposianus*, was for that he had giuen his slaues the names of *Mago* and *Hannibal*; that of *Hannibal* hauing plainly in its

a *Isai. cap. 23.*
com. 3. Irem. ca.
2. com. 18.

b *Odyss. A.*
c Festus in eo
vocab. alij.

* *Irem. cap. 39*
vers. 3. & cap.
52. 30.
d *Daniel cap. 4.*
com. 7.

e *Anna Com-*
nena Alexiad. 3.

its composition (as *Asdrubal*, *Adherbal*, and the like) the Phœnician or Punique God *Baal*. In the Scripture you haue the very name, but inuerted; *Baal-Hanan* in *Gen. cap. xxvi*. As on the other side one of *Alexanders* ^a *Abrah. Ben-David* in *Caba'd* chief requests to the high Priest of the Iewes, they say, was, that hee ^a might so much be honord, as to haue his name imposd on euery of the Priests children that yeer born. Although it be certain that slaues sometimes had the names of greatest Kings. And in *Athens* ^b the names of *Harmodius* and *Aristogiton* were not suffered to bee giuen to any bond-man. The *Turkes* ^c haue their seuerall names vsually proper for their *Sultans*, *Beglars* and slaues; ^d if my author deceiue not. But for that of giuing a King the title of GOD (without respect only to his delegat power and substitution) you may note *Anaxarchus* his iest vpon *Alexander* pretending himself a God, and lying dangerously sick: τὸ μὲν τῆς Θεᾶς ἡμῶν (said ^d *Anaxarchus*) ἐν τρυβλίῳ σφῆγματι αἱ ἐλπίδες κείντου; ⁱ. the hope of our God lies now in a spoonfull of Potion. And when *Hermodectus* in his Poems ^e stiled *Antigonus* the sonne of *Phœbus*, and a God, the King well answerd his flatterie: But (saith hee) the Groom of my close stoole denies me to be so. Astrologers appropier certain starres to Kings only, and great men, in their significations, and some of them place those *Regiæ Stella*, ^f as they call them, in the dodecatemories only of *Taurus*, *Leo*, *Scorpio*, and *Aquarius*; others otherwise. They haue deliuerd also, that euery King hath a singular starre for the Ruler of his Royall life, common persons hauing only the mixtures of seuerall influences, according to their Genethliaque figures. I note it here as it touches their accession of speciall and a kind of holy honor to Princes. Regard it at your pleasure; if you will, but as I, then read it for a Relation, but also laugh at it.

^a *Abrah. Ben-David* in *Caba'd*

^b *Agell. lib. 9. cap. 2.*

^c *Georgieuitz. de Cœm. Turcar.*

^d *Ælian. Var. hist. 9. cap. 37.*

^e *Plutarch. lib. de Isid. & Osiride.*

^f *Firmicus Mattus. 6. cap. 1.*

^g *Apud Cantacuzen. Apolog. aduers. Mahomet. a.*

Cæsar. Whence deriv'd into the Roman Emperors title. It signified an Elephant in Panique. The Maures, a Colony out of Chanaan in time of Ioshuah. An inscription of a Columne erected in those times in the now Barbarie. Children cut out of their mothers, sacred to Apollo. Augustus. When, and upon what occasion it began in them. Other Kings titled by it. Denomination, to the Roman Emperors, from Prouinces, which they either conquerd or setled. Their abstaining from names, of that kind, which were ridiculous. Pharaoh among the Egyptians. In Iosephus an error. The Queen of Saba. The Egyptian Kings afterwurd calld all Ptolemies, and whence. Time of Ptolemy the Mathematician. Patronymiques of diuers Royall lines. Agag, and Amalek. A passage in the Apocrypha of Esther. The Western part of Asia, calld Greece. A place in S. Mark explained. The Parthian, Indian, Bithynian, Hagaren, & Lombardian Princes. Cleta. The great honor to the name of Constantine in the Western Empire. Teggiurular. How the Romans affected the name Antonin in their Emperors. Lazars, Bulcoglar, Bulcowitz, Cratewitz, and such like. Most Christian King. When first in the French. First Christian King in Europe. Filz ainsné de l'esglise. Defender of the faith. When and how first in Our Soueraigns. Catholique how and when first in the Spanish. Porphyrogenetus often in the Constantinopolitan Emperors title. Camaterus his Astrologie Ms. The true reason of that name of Porphyrogenetus. Emperors children receiued in Purple at the Birth. Purple, when first made proper to Kings.

CH A P. I V.

Hitherto of such Titles as are *Essentiall* to Maiesty. There are also, which are particular for seuerall States,

States, and meerly *Accidentall*. Of them, in the first rank, stand those which proceeded from the first autors of Empires or Monarchies. To none, is vnkknown the continuance of *Cæsar* in the *German* Emperors Title, deriud through the *Franks* and *Romans* from their *C. Iulius Cæsar* first Emperor. But not first which bare that name, as som^a ignorantly haue deliuerd. Nor had he it, because he was cut out of his Mothers belly. It may be true which *Pliny*^b sayes, that *primus Cæsar a caso matris utero dictus, qua de causa & Casones appellati*. But others were so calld before him; and, from the *Punique* or *Maurish* word *Cæsar*, interpreting an Elephant, most^{*} learned men haue anciently deriud it, *quod auus eius in Africa, manu propria, occidit Elephantem*. Others at Rome deducing it from *Cæsaries*, *quod cum magnis crinibus* (as *Spartians* words are) *sit utero parentis effusus*; others *quod oculis casys & ultra humanum morem vignerit*. Vnderstand them, of him which first bare the name. I like that from the Elephant. Analogie will hardly endure any of the rest. And in an old Coin stamp on the one side with *DIVVS IVLIVS*, the other hath *S.P.Q.R.* and an Elephant: which although som referre to the Plaies and fights of Elephants, ^c shewd by the fauor and cost of *Iulius*, yet perhaps it hath allusion to that African originall. But, how it could be *Punique* is not so well iustified: The *Punique* being but a slip or branch propagated from the *Ebrev*, wherein (as that admired, and great President of the Muses the most learned *Casaubon* hath also noted) not *Cæsar*, but *פיל* signifies an *Elephant* (as also in *Arabique*) which, by transposition of letters, is euen the same with the *Greek* and *Latin* *Elephas*. Hee therefore thinks the word was *Maurish*, as *Spartian* affirms it was. But, vnder fauour, was not the old *Maurish* the same with *Punique* or *Ebrev*? Good authority^d tells vs that in the *Tingitana Mauritania* (where the

a *Glycas*, *Ety-mologic. mag.*
cedrenus,
alij *Græcorum*, Necnon
Ebræi vt vide.
re est in *Eliâ*

Thisbit in *רפ*

b *Hist. nat.* 7.

cap. 9.

* *Ap. Æl. Spartiâ* in *Æl. Vero*
Seru Honorat.
ad 1. *Æneidos.*
Const. Manass. in
Annalib. us.

c *Plin. hist.* 3.
cap. 7.

d *Procopius de*
Bell. I. & Andalic. 2.

e Terpsichore.
& de hijs vi-
deas Iosf. Scalig.
ad Eusebium
pag. 102.

f Animaduers.
in Tranquill. 1.

g Ad Æneidos
10.

h Διδάταξ.
Νεαρ. λ. κεφ. α.

now *Barbarie* is) at *Tingis*, were two white columnes of Stone erected anciēly with an inscription in Phœnician letters (they were, som say, very neer the Ionique or Greek, and e *Herodotus* expressly affirms so, which had seen both kinds) to this effect: *We are fled from the presence of Iosuah Ben-Nun the spoyler.* Then which, what can more apparantly shew the *Maures* at first to haue had their immediat originall out of *Canaan* where *Ebrew* was the language? And take then this annotation of the noble *Casaubon* in another f place. In *Targum Ionathanis* (saith he) *עֲרֵיבָא* extat, notione affine, pro *Scuto vel clypeo*. Et fortasse inde est quod, *Punica lingua, Elephas Cēsār dicebatur quasi Tutamen & presidium Legionum*. But also speciall reason is giuen for the deriuation, from beeing cut out of his mother. Read this of *Seruius* g *Honoratus*; *Omnes qui secto matris ventre procreantur, ideo Apollini consecrati sunt, quia Deus Medicinæ est per quam, lucem sortiuntur. Vnde Esculapius eius fictus est filius. Ita n. eum esse procreatum supradiximus. Caesarum etiam familia ideo Apollinis sacra retinebat, quia, qui primus de eorum familia fuit, ex secto matris ventre natus est.* A too daring conceit, and tasting ill of Grammaticall arrogance! But, whence soeuer the name is, its taken as the most honorable in the Imperiall Title; and *Iustinian* expressly of it, in his Letters h to one *Iohn*, his Lieutenant of the East, *τὸ πρὶς ἡμεῖς ἀντ' ἀνδριστίν & οὖν τῆς βασιλείας συμβόλων σημειώμεθα*, i. *We are graced with this note of Imperiall Maiesty, more then with any other.* And the Germans at this day vse the word *Keyser* (from *Cesar*) for the Emperor generally. From *Iulius*, his Nephew *Octavianus* had this name left to him by Testament: In ima cera (saith *Sueton*) *Caium Octavianum in familiam noménq; adoptauit*. Afterward this *Octavianus* in the Senat was honord with the Title of *Augustus* *ὡς καὶ πλεῖον η, ἢ κατ' ἀνδρώπεις, ὦν;* as *Dio's* words are, i. as if he had been somewhat more then *Humane*. And

non

non tantum novo (so Sueton speaks) *sed etiam ampliore cognominæ : quòd loca quoq; religiosa, & in quibus auguratio quid consecratur, Augusta dicantur, ab auctu vel ab animum gestu gustuue;* and, for the word, cites that of Ennius

Augusto augurio postquam inclyta condita Roma 'st.

Some xv. yeers, after *Julius* flaine, on ⁱ the xvi. Kl. of February, that is the xvii. day of January, vpon motion of *L. Munacius Plancus*, this Title was giuen him, and thence is the *Epocha* of the *Anni Augustorum* (as they call it) to bee accounted. The Greeks turn *Augustus*, *Σέβας* & i. *Venerable*. Certainly it came from *Augeo*, beeing a word proper in Sacrifice; as *Augere Hostias*, which the learned *Casaubon* remembers. I adde also that in iust like forme the Greeks had their *Αὐξω*. ^k *Pindar* hath *ἀυξομεν ἐμπυγα*: as if he had said *Augemus hostias*, or *inferias*. And, in *Sextus Pompeius*, *Augustus* is interpreted *Sanctus*. For, things sacrificed haue venerable respect towards them, and diuers Inscriptions to Gods and Goddeses are extant with *Augusto* or *Augusta*. The name hath been applied to others then only the Roman Emperors: some Testimony ^l hath giuen it to our *William* the first. And the French had their *Philippus Augustus*; in the description of whose life, an ^m Ancient thus salutes his Reader. *Miramini, quod, in prima fronte huius operis, voco Regem AVGVSTVM. Augustos n. vocare consueuerunt scriptores Casares, qui Remp. augmentabant, ab augeo auges dictos. Vnde iste meritò dictus est Augustus ab auctà Republica. Adiecit enim Regno suo totam Viromandiam* (i. the territorie, about *S. Quintins*) *quam prædecessores sui multo tempore amiserant, & multas alias terras; redditus etiam regni plurimum augmentauit.* This *Philip* raigned about *cio. clxxx.* *Frederique Barbarossa* then Emperor. And long before this *Philip*, their first Christian King had it. *Ludonicus Rex* (saith

ⁱ *Cenforin. de Die Natali cap. 21. Se vii. & Vipsan. Agripp 111. Coss.*

^k *Isthmiac. Od. 4*

^l *Guilielmus Nothus Augustus dictus. lo. Bodin. de Rep. 2. cap. 2. m Rigord. in proem. ad Vit. Philippi Aug.*

(saith *Sigebert* ; so he calls *K. Chlouis*) *ab Anastasio Imperatore Codicillos de Consulatu & Coronam auream cum Gemmis & Tunicam blatteam accepit, & ex ea die Consul & AVGVSTVS dictus est.* These two of *Cesar* and *Augustus* continued in their successors, and do at this day. The Romans had another kind of multiplying surnames to their Emperors, by denominating them so often from Countries or Prouinces, as they had done som braue Imperiall act in composing, ordering, or vanquishing any of them. Examples of it are euery where. Thence hath *Iustinian* such a Title with *Alemanicus*, *Gotticus*, *Francicus*, *Germanicus*, *Anticus*, *Alanicus*, *Vandalicus*, *Africanus*. Question not, but they had of these, oftimes by their Countries flatterie, more then desert. *Appellatus est Commodus* (they are *Lampridius* words) *etiam BRITANNICVS ab adulatoribus, quum Britanni etiam Imperatorem contra eum deligere voluerunt.* If the denomination were subiect to a ridiculous interpretation, som of them abstaind from it. As when *Aurelian* had the day of the *Carpi* (a people vpon the Riuer *Donau* in the now *Hungarie*) and heard that the Senat would needs name him *Carpicus*, hee presently writes to ⁿ them *Supereſt P. C. ve me etiam Carpiſculum vocetis.* For indeed, *Carpisculus* interpreted a kind of shoe, which made him dislike the Equiuoque. Although on the other side the wicked *Caracalla* was proud of his title *Germanicus*, ^o not only as it respected his *German* victories, but withall as it alluded to the murdering of his brother, signified by *Germanus* : affirming, that if he had conquerd the *Lucani* hee would haue been calld *Lucanicus* ; as ridiculous a denomination, as *Lucanica*, signifying a kind of Hogs-pudding, whence the Romans calld such as were great eaters *Lucanici*. The *Egyptian* Kings in holy writ vntill *Salomons* time are all calld *Pharaoh's*. It was no proper name, but only a title which euery

ⁿ *Flau. Vopiscus.*

^o *AEl. Spartianus.*

^p *Amm. Marcellin. hist. 28. Lucanicus cum Pordaca &c.*

uery one of them had. For, in prophane story, you haue other particular names for them. Him vnder whom *Ioseph* was prisoner, som make *Themosis*; others, in errors of Chronologie, supposing *Themosis* to be the *Pharaoh* drown'd in the red Sea, and that, his fathers name was *Alisfragmuthosis*. But later and more curious computation places the Israelites comming out of Egypt vnder *Armais Pharaoh*, and *Cedren* vnder *Petisson*. He which took *Sara* is called *Nechias*; and, in the Egyptian Annals of *Manethon* partly prefer'd in *Iosephus* and *Iulius African*, enough such more occurre. After *Salomons* time they are remembred with the like in holy Writ; as in *Pharaoh* *Necho*, *Pharaoh* *Chophra* (the same perhaps which *Herodotus* calls *Apries*) and *Shisac* the same with *Sesostris*, *Sesosis*, or *Sesonchosis*. But the reason of that difference, vpon anothers credit (I will not warrant it) thus take. Hence is it (I interpret to you *Iosephus* x his words) that *Herodotus Halicarnassens*, when he tells of cccxxx. Egyptian Kings succeeding after *Menis* that built *Memphis*, speaks not of their names, because they were all called *Pharaohs*. For when after them a Woman had the Crown, hee names her *Nicaulé*, because that of *Pharaoh* was only for *Masles*, not for feminin capacitie; wherfore it was requisit to giue her a speciall name. And I haue found in the stories of my own Country (remember he was a Jew) that after *Pharaoh*, *Solomons Father* y in law, none of the Egyptian Kings were called any more by this name (vnderstand, by *Pharaoh*, without addition) and that, after him, that Woman came to *Solomon*, shee then being *Queen of Egypt and Ethiop*. For hir beeing *Queen of Ethiop and Egypt*, it will perhaps be more hardly iustificable, then the supposition of that *Queen* whom *Herodotus* remembers to bee coetaneall with *Solomon*. The *Queen of Saba*, me thinks, might best be refer'd to the *Sabeans* in *Arabia Felix*. But, for that point, see specially *Luis de*

q *Manethon*.
apud *Ioseph*.
adu. App. 2.

r *Ioseph. Halo-*
seos 6. cap. 11.

f 2. Reg. cap. 23.
t *Ierem.* cap. 44.

u 2. Paralip. c. 11

x *Archæolog.*
lib. 8. cap. 2.
Deagad's.

y 1. Reg. cap. 3.
com. 1.

Νίτωκρῖς.

Μαίρις.

Φέγωνα habet
Herodotus Se-
sofreos succes-
forem in quo
sanè τῷ

ברעח Vesti-
gia.

Vretta his *Ethiopique* historie , in Spanish , lately pub-
lisht ; and our next chapter. Neither is *Herodotus* his
Queen namd *Nicaulé*, but *Nitocris*. And, I am much
deeciud , if that *Mæris*, which he remembers there
in his *Euterpe*, bee not one of those ccc. xxx. whose
names he rather omits, because of their want of memo-
rable acts, then for *Iosephus* his reason, as the storie ea-
sily perswades. The Ebrews write the name ברעח ;
and deriuations are of it, but none worth trusting to.
Som think it signified a *King* in the Egyptian idiom.
Ο' φαργών γαρ' Αἰγυπτιῶς βασιλεία σημαίνει, saith *Iosephus*, i. Pha-
rao among the Egyptians signifies a King. So affirms
African, others. And in *Apomazars* (rather *Achmets*)
Onirocritiques, out of Egyptian monuments, that name
often occurs, signifying plainly a *King* generally. Af-
ter the Grecian Monarchie deuided among *Alexander's*
great Courtiers , *Ptolemy* the sonne of *Lagus* took E-
gypt and Afrique , and, from him, his successors were
all calld *Ptolemies* with som other addition ; as *Ptole-
my Philadelphus*, *Euergetes*, *Philopator* , and such like :
which gaue occasion of a foolish error in som, sup-
posing, through communitie of name, that *Ptolemy*, the
autor of the *Quadripartit*, was one of the Egyptian Kings,
and *Philadelphus* ; which *Haly Aben Rodoan* confutes
against *Albumazar* and others. Indeed, hee was an E-
gyptian of *Pelusium*, but liud vnder the Roman Empe-
rors, which *Haly* thence proues because his hypotheses
of the starres places in his *Almagest*, are of that time.
Its certain, he was vnder the first *Antonin* , and a pri-
uat man ; but, as foolishly , calld *Pheludianus* in the
translation of *Haly*, in steed of *Pelusiacus*. According
to this continuance of a name in succession , are in a
manner those Patronymiques of *Achemenide* in the
Persian Kings, *Alcuade* in the *Thessalian*, *Cecropide* in the
Athenian , from *Achemenes* , *Alcuas*, *Cecrops*. So were
the *Danish* Kings anciently titled *Skioldungs* from their
great

great King *Skjold*. The French had their *Meroving*s, the old Kentish Kingdom here its *Oisings*, from *Merouee* and *Oisca*. But as to the *Egyptians*, *Ptolemy*, so among the *Amalekites*, *Agag* was a name for euery z of their Kings, deriued into them from *Agag* the sonne of *Amalek*. For where in holy Writ, is found *Haman* the sonne of *Hammadetha* the *Agagite*, *Iosephus* calls him the *Amalekite*, and the *Chalde* Targum רי מורעיח אגג בר אמלק i. of the Posterity of *Agag* sonne of *Amalec*, which withall conuinces a peece of *Apocrypha*, where *Haman* is calld a *Macedonian*, in the letters of *Artaxerxes*. Vnlesse you take it that *Artaxerxes* (*Ahasuerus*) going Eastward in *Susa* of *Persia* might call the more Western, but farre distant, parts of *Asia*, by the name of *Macedon*, as the *Grecians* did the Western *Europæans*, *Celts*, and as the *Constantinopolitans* now doe, *Franks* or *Latins*, whereas those names in truth are of much narrower comprehension. If *Artaxerxes* letters had been written after *Alexanders* conquests, that interpretation might haue been permitted the better. For since his time its well known that the Western *Asia* and *Greece* or *Macedon* are names confounded. The author of the first of the *Macchabees* cap. i. saies that *Alexander* overcame *Darius* King of the *Medes* & *Persians*, καὶ βασιλεύσας αὐτὸν αὐτὸς ὡς ἐπὶ τὴν Ἑλλάδα i. and raign'd first in his steed in *Greece*. All men know, *Darius* raign'd not in any *Europæan* *Greece*, therefore *Asia* may be vnderstood. For after *Alexanders* Dominion there being a *Greek*, and his leauing it to *Grecians* or *Macedonians* (to this purpose, twixt them, is no difference) it became denominated from the Rulers Country. And hence may that in *S. Marke* cap. viii. be best vnderstood: where a woman is affirm'd to be Ἑλληνὶς Σύρα-φονίτισσα i. a *Gracian* a *Syrophœnician*; as if the Euangelist had said, of the Western part of *Asia*, a *Syrophœnician*. And in the c *Ebrew* storie of later times

z *Moses Gerundensis* ap. *Munster*. ad *Num.* cap. 24. v. 1. *Sam.* cap. 15. 8. a *Targ.* 2. *Esh.* cap. 3. 1. b *Apoc.* *Esh.* cap. 16. com. 8.

c *I. Drus.* ad *Halmon.* cap. 1. & *Præterit.* 2.

d Historiar.
lib.41.

e Strabo Geo-
graph.15. & 12.

f Alexand. ab
Alex. Genial.
Dier.1.cap.2.

g Paul. Warn-
fred. de gest. Lon-
gobard.3.cap.16

h Ios. Scalig.
Emendat. Temp.
lib.2. vide 2.
Machab. cap.5.
con.8.

i Circa Ann.
DCXX.

i. Greece is often vsed for Syria. Yet how this later use can salue that of *Esthers Apocrypha* I conceiue not, vnlesse it be supposd that it being written in a newer age, the words of the time were inserted. The place rather may be thought corrupted: But this, out of the way. The *Parthian* Princes were from *Arfaces*, their first great Monarch, titled by his name with som other proper to euery particular. *Cuius memoria* (saith ^d *Iustin*) *hunc honorem Parthi tribuerunt ut omnes exinde Reges suos Arfacis nomine nuncupent.* The *Alban* Kings in Italy had euery of them the addition of *Sylus*, as you see in the Roman story. And the old *Indian* Kings had to their proper name alwaies added *Palibothra*, which was their chief City. Most of the *Buthynian* Kings were called *Nicomedes*. And, in steed of *Cesar*, it was purposd by *Ataulph* King of the ^f *Westgothes* in Italy, that, posterity should call the Roman Emperers, by his name, *Ataulphs*; and after their King *Flavius Antharis*, all the succeeding Kings had that ^g Fore-name. Vpon that of *Lycophron*,

Κλήτω ἀνασταν τῆς ἐπωνύμης πάτρός,

Isaac Tzetzes notes that from this *Cleta* (an *Amazon*) all the Queens which raigned there afterward bare hir name. He means the City *Cleta* in the inferior *Calabria*. And the Princes of the *Hagaren*^h *Arabians* had the common name of *Areta*. Of this kind, more may in ancientest story, be obseru'd. In later times the *Constantinopolitan* Emperers much affected to giue their children and themselues the great name of *Constantine*, not as imposd, but as an addition to the proper. Of a Constitution ⁱ of *Heraclius*, thus begins the Preface. *In the name of the Lord Iesus Christ, our God. Heraclius and Heraclius Νεῦ Κωνσταντῖνῦ. Heraclius the Son* is stiled *New Constantine*, being taken in as a partner of the Empire by his Father. And in the Monasterie
of

of *Suluna* at *Constantinople*, is painted *Michael Palaeologus* and his Empresse *Theodora*, with three inscriptions, the one beeing (as *Leunclaw* i remembers it , in Latine) thus conceived :

i *Pandect. Turcic. cap. 51.*

MICHAEL IN CHRISTO DEO
FIDELIS REX ET IMPERATOR
DVCAS ANGELVS COMNENVS
ET NOVVS CONSTANTINVS.

And the *Turks* vse to call all those *Constantinopolitan* Emperors *Constantins*, as their name; but also *Teggiur-lar* in derision (*Teggiur* signifying a Lord of som small territorie) not thinking them in their later times worthy the name of Emperor. But this of *Constantin* was no otherwise then the Romans vsd the name of *Antonin*. Ita n. nomen Antoninorum (saith ^k *Spartian*) inoleuerat vt velli ex animis hominum non posset: quod omnium pectora velut *Augusti* nomen obsederat. And ^l *Lampridius* to the same purpose: Fuit tam amabile illis temporibus nomen Antoninorum, vt, qui eo nomine non niteretur, mereri non videatur imperium. Whereupon, it seems, was *Seuerus* his purpose ^m grounded, that all his successors should haue been calld *Antonins* as they were *Augusti*. And when *Alexander Seuerus* was by those turbulent acclamations vrged to the name of *Antonin*, he earnestly and often refused it , lest the very name might breed in them expectation of what hee should not in his Empire perform. It was a surname of the *Arrian* Family, and first in *Pius* when his grandfather (*T. Arrius Antoninus*) on his mothers side adopted him. But, when they had giuen him the surname of *Pius*, it grew to be his name thus: *T. Antoninus Pius*. Others in continued succession after bare it, and with affectation, either in Forename, Name, or Surname, vntill the *Maximins*, and, as some of the old Writers would, till

^k *Caracallâ.*

^l *Diadumeno, & Capitolin. in Opilio Macrino de hoc nomine.*

^m *Spartian. in Geta.*

n Calchondyl, de
 reb. Turcic. lib. 6.
 & Leunclau.
 Pandect. Tur-
 cic. cap. 46. & 54
 Lazarus ille
 vixit,
 A. c. lxx. ccc. xc.

o, Tom. 2. Concil.
 Aurel. 1. cap. 2.
 p Flodoard. hist.
 Remens. 1. c. 18.
 Papam, hunc
 titulū, in Fer-
 dinandum v.
 Castellæ Regem,
 transferre, in
 animo habuisse
 memorat, ex
 Cominzo,
 Mariana hist.
 Hispaniæ. lib. 26.
 cap. 12.

the Gordians ; all deriuing the honor of it from *Pius* and *Marcus*. The Princes or Despots of *Serua*, the Turkes call *Lazars*, from *Lazar* or *Eleazar Bulk* (these two being both one name) which first got that territorie vpon *Donaw* from ⁿ *Stephen King of Bulgarie*. As also somtimes *Bulcoglar*, i. the sonnes or posterity of *Bulk*, which the *Seruians* expresse, according to their *Slauonique*, *Bulconitz*. So from *Crates*, the *Bulgarian* Princes were *Cratenitz*, as in like analogie, the *Dalmatian Cernonitz*; the *Albanian*, *Karolconitz*, deriuing their title out of the French *Carolin* stock. But most of these proceed from the autors of the family or predecessors, and are rather Honorable from that priuat beginning, then notes of publique Maiestie. Therefore haue I briefly run them ouer, and come to such attributes which expressely interpret in particular Princes highest Honor or Greatnes. The French Kings haue anciently, as still, been known by that addition of *Best Christian*. When it began in them is vncertain. Som fetch it from *Rome* to *Charlemaine*. But so it should rather haue remaind in the Empire. Som referre it to the Councell of *Orleance*, held, vnder *K. Lewes* or *Clouis* their first Christian King, about the yeer n. But there are no other words, to that purpose, then *Domino* o *Suo*, *Catholico Ecclesia Filio*, *Clodoueo gloriosissimo Regi*, *Omnes Sacerdotes quos ad Concilium venire iussistis*. In- Indeed in *S. Remigius* or *Remy's* Testament (he was first Archbishop of *Rhemes*) that *Clouis* is calld *Christianissimus Ludonicus*, and was the first Christian K. of Great note and Empire, although this corner of the world, our *Britain*, aboue ccc. yeers before him had *K. Lucius* which was in *Europe* absolutely the first Christian K. that storie makes mention of, vnlesse, you think, *Tiberius* was so, because he somewhat inclin'd to Christianity, and perhaps had embraced it, had the Senat well like it. Of him, see *Tertullian* and others since. To the French,

French, diuers bulls of the Pope haue been anciently sent, stiling him with that title. And for the credit of that Nation in this kind, one that liu'd ^q aboute *CIO.* ^q *Agathias Hi-* yeers since, affirms of them then that *χριστιανοὶ ἅπαστες* ^{stor. a.} *πυγχαδουσι ὅτις καὶ τὸ ὀρθόδοξον χάμενοι δόξαν* i. they are all *Christians and most Orthodoxall.* He is also called the Eldest sonne of the Church, *Filz aîné de l'esglise*, which came to him, it seems, from that his predecessors were Emperors. For the Emperor ^r was accounted *Maïor Fi-* ^r *camden. in* *lius Ecclesia*, the K. of France, *Filius Minor*, and of Eng- ^{Reliq.} *land, Filius Tertius* and *Adoptiuus*. Of these and particular messages to him, in proof hereof, and such like, his own subiects *Du Haillan, Hierom Bignon, Claude Fauchet, Du Tillet* and others haue more. But it is also certain that in letters from *Rome* our Soueraigns haue been titled with *Christianissimus*, which, it seems, was before custome had establisht it as proper to the *French*. The *English* Monarchs haue had, euer since *Henry VIII.* the title of *Defender of the Faith*. Hee in those awaking times twixt *Romanists* and *Lutherans*, wrote a volume against *Luther* in defence of Pardons, the Papacy and the supposed *v r r.* Sacraments. Of this work the Originall is yet ^r remayning in the Vatican at Rome, ^r *Francisc.* and, with his own hand, thus inscribd. ^{Swert. in Delicijs} ^{Orb. Christ.}

ANGLORVM REX HENRICVS,
LEONI X. MITTIT HOC OPVS ET
FIDEI TESTEM ET AMICITIAE.

whereupon saith *Sleidan*, *Pontifex honorificum regi cognomen tribuit, Defensorem appellans Ecclesiae*, which is the same with *Defender of the Faith*. And one, in his ^r speech to *Henry VIII.* about holy Warres to bee ^r *Io. Faber. O-* vndertaken against *Mahumedans*, hath *tu, non frustra,* ^{rat habit. Londi-} *diuino inspirante spiritu, hunc & talem titulum quem Rex* ^{ni ad Reg. &} *nullus habet, adeptus es, ut Christianae Fidei Defensor* ^{Proceres.} *scribaris,*

scribaris, tenearis, & sis. It was giuen him about the
 xii. yeer of his raigne. *Catholique* is as a Surname
 to the *Spanish* King; which Pope *Alexander v.* gaue
 as an inheritance to *Ferdinand v.* King of *Castile* and *Ara-*
ragon. Obserue the Iesuit *Mariana's* relation. *Ab*
Alexandro Pontifice, saith he, *Ferdinandus puella pater* (he
 was father to *Ioan* wife of *Philip* Archduke of *Austria*)
 CATHOLICI Cognomentum accepit in posteros cum
 regno transfusum stabili possessione. Honorum titulos Prin-
 cipibus diuidere Pontificibus Romanis datur. Erat in more
 ut in literis Apostolicis adscriberetur, REX CASTELLÆ
 ILLVSTRI; Ergo deinde non à indulgentia adscribi placuit,
 REGI HISPANIARVM CATHOLICO, non sine Obre-
 tatione & inuidia Regis Lusitani, quando Ferdinand^o imperio
 vniuersam Hispaniā non obtineret; eius tum non exiguā parte
 penes Reges alios. Here then according to him was the
 beginning of it, as a title properly denominating and
 hereditarie, although *Alfonso* (sonne in law to *Pelagi-*
us by marriage of his daughter *Orminda*) and *Reca-*
red or *Richard*, Kings of *West-gothique* bloud, there long
 before enioyed it: the first, as a surname for his religi-
 on, and Martiall performance against the *Maures*, the
 other by acclamation in the xii. Councell of *Toledo*.
 And in the old Roman Prouinciall, a Catalogue of
 Kings, is, expressing *Rex Castelle*, *Rex Legionis*, *Rex*
Portugalsensis, *Rex Aragonie*, with diuers others of o-
 ther Territories, and then REX CATHOLICVS by that
 generall name. The Prouinciall was written (I am sure
 my Copie was) before *Alexander v.* yet I cannot vn-
 derstand who is there ment by *Catholicus*, except their
 King of *Astures*, whose Dynastie was ioyn'd about
 c. 10. xx. with *Castile*. For *Castile*, *Leon*, *Portugal*,
 and *Aragon* are reckon'd beside, and that *Alfonso* about
 d. c. cxxx. had the *Asturian* Kingdom, and to him, most refer
 the originall of *Catholicus*. Diuers of the *Constantino-*
politan Emperors were wont to haue, as part of their
 title,

title *Porphyrogenetes* or *Porphyrogenetus* ; for although there be one of them known by the speciall name of *Constantine Porphyrogenetus* : that is , hee which held part of his Empire with *Alexander*, about 1000. x. and was sonne to *Leo vi.* and whose admonitions of State, Constitutions, and *Themata* are yet extant and published ; yet plainly that was no name proper to him in particular. For he himself calls other ^u *Φιλόχριστοι καὶ Πορφυρογένετις Βασιλεῖς Ρωμαίων*. And *Basilus* his Nouels are yet extant, being before them the same name. So *Emanuel Comnenus* in his inscription , to the Western Emperor *Conrad i i i.* vses it. And , in the *Bodleian Library* at *Oxford* , is a *Ms.* written some 1. yeers since by a Cretan Scribe in *Paris*, a worke of one *Iohn Camaterus* about Iudiciary Astrologie, with this inscription ; *Ἰωάννης τῷ Καματέρῃ, τῷ ὀπί τῷ * Κανικλείῃ, πρὸ τῆς Ὀυρανίας καὶ τῶν ἀστέρων Διαθέσεως, ἐν σωόφει διὰ σίγων Ἰαμβικῶν ποτὶ τὴν Βασιλῆα τὸν ΠΟΡΦΥΡΟΓΕΝΝΗΤΟΝ, περιόμενον*. Who this *Camaterus* was, or to what Emperor he wrote I confesse I cannot tell : but it appears hee took this title so fit that , vsing only but the name of Emperor besides, he thought it Title sufficient for his dedication. Yet you must not take it as solely proper to the Emperors. To diuers of the neerer blood imperiall its found attributed. *Iohn Palaeologus*, nephew to *Andronicus*, first Emperor of that both name and family, is called ^v the sonne of *Porphyrogenetes*. So *Constantius*, sonne to *Constantine Ducas* hath it in the Lady *Anna Comnena* hir *Alexias*. This Lady *Anne* was daughter to *Alexius Comnenus* the Emperor , and wrote hir fathers acts and affairs of Warre and State, in the later and corrupted idiom of the Greeks. Hir copies being very corrupt and maimed. She is also in the title of hir book stiled *Anna Porphyrogennetes*. *Thomas*, brother to their last Emperor *Constantin* surnamd *Dragafis*, in a confirmation ^z of a sale of lands, subscribes himself with it.

u *De admini-
strando Rom.*
Imp. cap. 45. *Filium item Romanum* in libri titulo hoc nomine compellat.
x *Quid sit ἐπὶ τῷ Κανικλείῃ* haüt inter doctos satis constar. Maxime sanè dignitatis Officium fuisse liquet, & à Magno Conto-
staulo secundū: tametsi hoc cum eius ignotum tradit
Georg. Codinus ; ad quem consulas *Fr. Iuniū*. Sed *Grægentij* verba, *Meursio* citata, perpendas, & *Cancellarium* fuisse fortè non iniuriā dixeris. Si de *Loco* testimonium queris, adiuris *Græco-Romani lib. 2. p. 184. v. Radenic. de gest. Frederic. 1. lib. 1. cap. 47. y Cuiuspalat. de Offic. Constant. 2 Turco. Græc. lib. 4. Ep. 59.*

More examples occurre in *George Phranzes*, and others. The reason of the name, learned men haue mist. But it is plain, in truth, that it comes from a Palace, built (as a some say, by *Constantine the Great*) chiefly to this end, that there the Emperresses should be deliuerd and keep the solemnities of Childbirth. The Lady *Anne* whom I rememberd shall iustifie it. She speaking of *Robert Guiscards* death (hee is alwayes calld, in her storie, *Rompert*) and her fathers Triumph, wherein hee returnd to *Constantinople*, saies that there he found *Irene* the Emperresse, her mother, in trauell in a house anciently appointed for the Emperresses childbirth. Πορφυγεν τὸ (αἰκίνη) ἀνέκαθεν (saith ^b shee) ὀνομάζουσιν, ἃς καὶ τὸ πάλιν Πορφυγενήτων ὄνομα εἰς τὴν Οἰκουμενὴν διέδραμε, i. They call that house, from ancient time, *Porphyra* whence the name of the *Porphyrogeniti* * came into the world. With her herein, expressly agree *Constantin Manasses*, and *Luitprand*; and a place in *Anastasius* touching *Constantin VII.* deprivd of his eyes by his ambitious mother *Irene*. Incluserunt eum (are the words) in demo Pupureâ, in qua & natus est. Hereto I doubt not but speciall allusion is in that of a Greek c Poet, although a Bishop, yet writing in a courtly form of Flatterie, to *Zoe*, Emperresse and wife to *Constantin Monomachus* about c 10. l. of Christ:

Τῆς ἐν γενέας λείψανον, τῆς ΠΟΡΦΥΡΑΣ

Κάλλισον ἄνθος, χρῶμα τῆς Ἀλεργίδος.

and so, *Anna Comnena* calls her selfe πορφυγὴς πιδνήματι καὶ γένημα, for she was born in that Palace. Briefly ὁ Πορφυγενήτης, or ὁ ἐν πορφύρᾳ γενήθεις, in *Purple* natus, i. born in the place so called are all one, and assumd by such as were there born. Neither is any question to be made of this reason of the name, although *Pontanus* (who for the Orientall story hath well deserud) still leaues it as a doubt; not vnderstanding *Nicetas* ^d *Choniates*.

a *Luitprand*.
Hist. 1. cap. 2.

b *Alexiados* 1.6.

* Latinè in
Porphyra geniti.

c *Io. Euchaiten*, in *Hypomnecum*. πρὸς Δεσποίνης.

d *Hist.* 5 *Tmetat.* 6. *Pontanus* verò ad *Phranz.* 1. l. c. 6.

de hac re dubitat, & *Vulcanius* ad *Themata Constantin* quod miror. Diu verò est cum doctissimus *Cuiacius* rem doctè tegerit *Observ.* 6. cap. 9.

niates, where he speaks of the Empresses being neer her time of deliuey, and addes that ἀγορεύει μὲν ἡ Πορφυρά καὶ ὑπερεπιδὲν ἐπ' αὐτῷ ὑποδοχὴ τῆς γενέσεως, i. the Palace Porphyra was prepar'd to receive the Birth. But Pontanus turns Porphyra by purpura, as if it were for Purple cloth, in such a sense e as in that

e Claudian de
Nupt. Honorij &
Marie.

— sic natus in Ostro
Paruus Honoriades genibus confidat auitis.

which I the rather cite because out of it, the reason perhaps of the imposition of that name on the Palace, may be had. If the Emperors issues at the birth were receiued in Purple cloth (as it seems they were; others f children in other colours) what could bee more proper in translation, then to giue the name of that speciall kind, wherein at the first instance of their infancie, they were receiud, to the place appointed only for that receipt? And howeuer it be suppos'd that the Phœnician Hercules first finding out the pleasing colour of Purple by the Dye of his Dogs mouth, that had bitten the fish whence it is, gratified his Sweet-heart with it; yet a tradition is mongst the Grecians, that he presented it to the King of Phœnicia, who by edict prohibited all but h himself to weare the colour, whence the beginning of it as proper to Greatnes (our Scarlet being now its successor) is deriued. In the Preface to Camaterus his Astrologie;

f Ceion. Posthum
in Epistola apud
Iul. Capitolin.
in Clod. Albino
Filius mihi natus
est, ita Candidus
statim toto corpore,
vt lintheum, quo
exceptus est, vin-
ceret.

g Iul. Pollux.
Onomastic. l. c. 3
h Mich. Glycas
Annal. par. 2.
cap. de Turris
extruſione.

Αὐτὸς μέγιστε Πορφυροβύλας κλάδε.

Where in like sense as in the other testimonies, a compound is made of Porphyra. The Princes, Dukes, or Kings of Moscou were call'd, they say, anciently white Kings, or white Princes. Credo autem (saith Sigismund) vt Persam nunc propter rubea tegumenta capitis Kissilpassa, id est ru-
M 2 beum

beum caput vocant : ita illos propter alba tegumenta, Albos appellari. But I remember *Muscovy* is calld *Russia Alba*, and Poland *Russia Nigra* ; there may be the names originall. But *Gaguin* giues the reason, quod incolae omnium Regionum ipsius imperio subiectarum, vestibus albis & pileis plerunq, vtantur.

Prefter-Iohn. By error so calld. His true name, whence that is corrupted. The Abassens whence. Their vulgar, and Chaldè language. Belul Gian. Beldigian. Iochabelul. How the names of Prestigian in the East Asia, turnd into Prefter-Iohn, was applied to the Ethiopian Emperor. Prestigiani. The Ebrew Epistle of Preti Ian to the Pope. The Ethiopique Emperors title. Cham or Chan. Why the Eastern Emperors of Asia are so titled, the Turk, and others. Alwaies Victorious. Carachan and Gylas, two dignities. Car in Scythian, and Carpaluc. Carderigan a Persian dignity, whence. Chanaranges. Chaianus, Chaganus, Capcanus, whence. A coniecture upon Fr.W.de Rubruquis. Vlu Can very ancient in the Tartarian or Sarmatique Empire. Canis in the Scaligeran family. The Great Chans Seale and title of later time. The Mahumedan Caliphs. Bagded, not Babylon. The diuision of the Chaliphat and end. The signification of Chaliph and Naib. To whom Chaliph applied. To the Grand Signior in our dayes, and why. A peece of an old French Letter from an Othomanique Chaliph. Seriph, Iariffe. Sultan. The Turkish Salutations. Aphentis, and the Turks title. Amir. Amir Elmumennin. Amerimumnes, Miramolinus and such like corrupted in Story. The Turks allow the Pentateuch, and the Euangelists ; but say that wee haue scratcht Mahumeds name out of them. Their letters dated with their Hegira, and the yeer of Christ. The Azoars of the Alcoran. The solemn beginning of euery Azoar,

vfd

used by them most superstitiously. An error of George-
 uitz. Our K. Iohn would have been a Mahumedan,
 and sent for the Alcoran. Padischach. Musulman.
 Cēsar, Augustus, Cēsarea maiestas attributed to the
 Grand Signior. Hunggiar. Ismael Sophi. The hate
 and difference twixt the Turkish and Persian Religi-
 on, whence. Inamia and Leshari. The begin-
 ning and cause of the Persian title Sophi. Kissilbassil-
 lar. Enissarlar. Persian Magi. The Magi, not Kings
 in Persia (Nor those, in S. Matthew, Kings) but in con-
 tempt till Artaxerxes. Μαζοροβίαι. Elam, Elamits. How
 the Persians might well be Magi, by the interpretation
 of their first authors name. What Magus is. Ignorant
 Franciscans nailed Frier Bacons books to the desks.
 Shach, Schach, Shah, Sa, Xa, Shaugh, Cheque (all one)
 a speciall attribute to Persian Greatnes. What it is.
 An error in Bodin about the title of Dominus un-
 der the Chaliphs. Gelal Eddin. Aladin. The large ti-
 tle of Chosroes. The league twixt the last Rodulph
 and Achmet the present Sultan, touching their Titles.

C H A P. V.

Of Europe wee come into *Afrique* and *Asia*
 where also, the *Grand Signior*, notwithstanding
 his Court and residence at *Constantinople* is fittest to
 be placed. But first, of that *Ethiopian* Emperor or Prince
 of the *Abyssins*, which is commonly titled *Priester Iohn*,
 and, in Latine, *Presbyter Ioannes*, as if it were *Priest*
Iohn. But, by testimonie of *Zaga Zabo* an *Ethiopian*
 Embassador to the last *Emanuel K.* of Portugal, the name
 is corrupted from *Precious Gian*. For his *Ethiopique* thus
 expresse it. * ἸϞΞ ΠΛΛ i. *Gian Belul*, quod sonat
 (saith the translation publisht by *Damian à Gōes*) *Io-*
annes Belul, hoc est *Ioannes preciosus, sine altus*; Et in

* גִּין בֶּלֶל

Chaldaica lingua, Ioannes Encoe: *id*, *si interpreteris*, etiam Ioannis Preciosi *sive* alti *significatum* habet, so that *Gian Belul* is of their true *Ethiopian* tongue, which they vse in common speech, not that which is spoken and writen in their *Liturgies* and holy exercises, and known, mongst them, by the name of *Chaldè*; but, more specially, stiled * *Giaein* i. *Libertie*, quod nimirum (as the noble *Scaliger* yeelds the reason) *eâ solâ vterentur Arabes illi victores, qui Æthiopiam insiderunt*. For he most learnedly (as in all things els) deriues them thither from the *Abasens* in *Arabia*, whence *Sept. Senecrus* had his denomination of *Arabicus*, as in one of his i Coins appears, inscribd with *ΑΒΑΣΗΝΩΝ*, of whom mention is made by ^k *Vranius*, an old author of *Arabique* affairs, placing them in *Arabia felix*, which happily salues their deriuing themselves from *Melech* son to *Salomon* (as they fable) by ^l *Maqueda* the *Queen* of the South, For, where * *Saba* is, were those *Abassenes*, whence the Latines haue their *Sabai* and *Tura Sabæa*. Thus, mee thinks, those things concur as it were to make vp on both sides that truth, at which learned men haue been very purblind. And, by likelyhood, how should they fitter haue a speciall tongue for their writings and holy ceremonies viterly differing from their vulgar, then by being transplanted out of some other Nation, and bringing it thither with them? there bee- ing in it also a mixture of *Ebren*, *Chaldè*, & *Arabique*; but it is, by them, calld *Chaldè*, whereupon *Zaga Zabo* saith that *Helen* one of their *Empresses* wrote two books of *Diuinitie* in *Chaldè*, and tells vs furthermore that their Prince is not properly stiled *Emperor* of the *Abassins* but of the *Ethiopians*. The *Arabians* cal them ^m *Elhabasen* from the same reason, as we *Abassins*; but they are known to themselves only by the name of *Ithiopianians*. Of this *Belul Gian*, is made that *Beldigian*, by which, *Luis de Vretta* a Spanish Frier saies, they call

·יִצְחָק *

i *Hub. Goltz.*

Thel. pag. 129.

k *Ap. Stephan.*

πρὸ πολ. in *Αβασένω*.

l *Zaga Zabo*

ap. Damian. à

Goes.

* *v. Psal. 72.*

Com. 10.

m *Terra Hhabas*, *Ethiopia.*

Beniamin. Tude-

lens, Itinerar.

pag. 101.

call their Emperor, But *Bodin* notes in his margine to his 1. *de Rep. cap. ix.* that his name is *Iochabellul i. gem. ma pretiosa*, as he saies. I cannot but preferre the testimony of *Zaga Zabo* an *Ethiopian* Priest, which in this could not deceiue. But plainly as the name of *Presbyter Ioannes* is idly applied to him, so it had its cause vpon another mistaking. For, in the trauails of such as first discouerd to any purpose those Eastern Staies (as they were of later time) is mentionⁿ made of one *Vncham* or *Vuchan* a great Monarch in those parts where now the Great *Cham* or *Chan* of *Cathay* hath his Dominion; and him, they call *Presbyter Ioannes*; and write that one *Cinchis*, whom they saied to haue been begotten on a poore widow by the Sunne beames, as chosen King among the *Tartars* rebelling against this *Vncham*, ouercame him; and, from this *Cinchis* the *Tartarian* Monarchie hath its originall. And some more particulars of it you haue in the life of *S. Lemes* of France, written by *De Ionuille*, a noble Baron of France, that was with him in the holy warres. Hee calls him in his French *Prebstre Iehan*. This relation is of about 1100. and hath made the readers confound the corrupted names of both Princes, twixt whom, too great distance was to haue the one deriud from the other. And some^o traouellers into those parts, haue expressely deliuerd them both as one. But the Diuine *Scaliger* teaches, that, the Asiaticque *Vncham* and his predecessors were calld *فرستگانی* *Prestigiani*, that is, in Persian, *Apostolique*, and so had the name of *Padescha Prestigiani*, i. *Apostolique* King, because of his Religion (being a Kind of Christian, as *Beldigian* is also) which, in *Ethiopique-Chaldé* must be exprest by *Negush Chamariami*. Doubtles the community of sound twixt *Prestigiani*, *Presbyter*, and *Precious Gian* was a great cause of this error, which, vntill the *Portugalls* further acquaintance with the *Ethiopians*, alwayes pos-

ⁿ Pol. Venet,
l. 1. cap. 51. &
seq. Ioh. de Pla-
no Carpini. c. 5.
& Will. de Ru-
bruquis. Itine-
rar.

^o Aloys. Cada-
must. Nauigat.
cap. 60. & Lud.
Vartomann.
Nauigat. 2. cap.
15. vide, si pla-
cer, Gerardi
Mercatoris
Geographiam.

self Europe. But I wonder how the learned *Munster* was so much in this matter deceivd, that hee supposes the *Ebrev* Epistle printed in his *Cosmographie*, beginning אגרי פרישטיאן i. *Ego Pristijuan*, to be as sent from the *Ethiopian* Emperor; especially sith hee took notice of both the *Asiatique* and *African* Prince abusd in the name of *Presbyter Ioannes*. The *Prestigians* affirming in it that *Thomas* the Apostle was buried in his country, makes plain enough that it came from the Eastern parts, if not counterfeited. The title likewise is much differing from what the *Beldigian* vses I will onely adde one example out of *Beldigian* *Dauid* his Letters to *P* Pope *Clement v i i*. in Latine thus: *In Nomine Dei &c. Has literas is ego Rex mitto, cuius nomen Leones Venerantur & Dei gratia vocor Athani Tinghil* (that is, the Frankincense of the Virgin) *Filius Regis Dauid, filius Solomonis, filius de manu Maria, Filius Nau per carnem, filius Sanctorum Petri & Pauli per gratiam, Pax sit tibi iuste Domine, &c.* The like is in diuers Letters thence to the Kings of Portugall. But, for that name of *Cham* in the *Tartarian* Empire, it signifies Lord or Prince, and that *Cinchis*, or *Cangius*, *Cingis*, or *Tzingis* (for by these names he is known) was calld *Cinchis Cham*, his sonne and successor *Hoccota Cham*, or rather *Chahan* or *Chan*; although

q *Polonian*, which seemd to haue much knowledge in that his neighboring country, long since deliuerd thus: *Imperator eorum (Tartarorum) Ir Tli Ki lingua ipsorum, hoc est, liber homo dicitur. Dicitur & Vlu Cham quod sonat Magnus Dominus, siue Magnus Imperator. Vlu n. magnus, Cham vero Dominus & Imperator est. Eundem aliqui magnum r Canem dixerunt, & male interpretati sunt, quia Vlu Cham non significat magnum Canem: Cham etenim cum aspiratione Dominum & Imperatorem: Et Cam, sine aspiratione, cruorem & nunquam canem sermone Tartarorum designat.* For the translation of

p *Damian. à Goes.*

q *Matth. à Michow de Sarmat. Asian. lib. i. c. 8.*

r *Dag. Imperator Canis dictus est, ubiq; Odorico in Itinerario, & I. de Plano Carpi ni.*

of *Haithon* the Armenian out of French into Latine by *Salconi*, A. CIO. CCC. VII. hath vsually *Can* not *Cham*. And the Turkish, which is but *Tartarian*, interprets *Prince* by *Chan*, not *Cham*; and *Chanoglan*, with them, is the *Sonne of the Prince* or *Lord*. Yet in *Chambalu* i. the Court of the *Tartar*, the *m* is well permitted, because of pronounciation. The Turks also call this Emperor *Vlu Chan* in the same signification as a *Micher* hath written, neither do their *Grand Signiors* abstain from this title of *Chan*. *Amurad* or *Morad* the III. vsd it ordinarily thus: *Sultan Murad Chan bin Sultan Selim Chan elmuzaferru daima* i. *Lord Murath Prince, sonne to Lord Selim Prince, alwaies Victorious*. Where note, with *Leunclaw*, the agreement of their *Alwaies victorious* with *semper Augustus*, *semper inuictus*. In their *Ottomanique* line is one *Carachan* (*Kara Han* in *R. Zaccuth*) sonne of *Cutlugack*, which had hence, that last part of his name. And in those great * *irruptions* of the *Tartars*, about the beginning of the *Othomanique* Empire, occurre the names of Great Princes, *Tartar Chan*, *Thesyr Chan*, *Chuis Chan*, and such more. But amongst them diuers are misprinted with *Than* for *Chan*, and one is called *Chiarthan*, which I doubt not but should be *Chiar* or *Car Chan*. So in *Friossart*, you haue *Lamorabaquin*, plainly for *Almurath Chan*, and, in *De Ionuille*, *Barbaquan* * *Emperor of Persia*, whose last termination is perhaps this *Chan*. *Constantin* * *Porphyrogenetus* speaking of som *Turks* which anciently planted themselues in the Eastern part of *Europe*, saies, that ouer them as *Iudges* were two Princes calld *Gylas* and *Carchan*. But, saith hee, *Gylas* and *Carchan* are not *Orduata* *νόμα*, ἀλλὰ ἀξιώματα i. not proper names, but *Dignities*. What *Gylas* is, I confesse, I haue not yet learnd, but my author affirms that it is *μεῖζον τῷ Καρχᾶ* i. *greater then Carchan*. Vnlesse perhaps in bold deriuation it might be fetcht from the Turkish word * *Gu-*

Haithon Arm.
floruit Monachus sub A.
1290. *Curchimis*
item dicitur, &
Antonius.

t *Pandect. Turcic.* cap. 3. &
hist. Musulmanic. 2.

* *Epist. Petr. Arch. Russie ap. Matth. Paris* pag. 875.

* *Verum & Aggeres Militares, idiomatico illo Opientali, Barbicanæ dictæ (vnde forsā illud nomen.) Albert Aquens. hist. Hierosolym.* 6. cap. 10.
u *De administr. Rom. Imper.* cap. 40.

x *Giul est Rosa Turcicæ Megiser Lexic. Turcico-Latin.*

y Will.de Ru-
brug. in Itinera-
rio.

z Io. Tzetzes
Chiliad 8. cap.
224. floruit sub
Eman. Com-
neno circa
1170.

zel i. Faire. For why might not one ghesse, that *Gylas* may com from som such an etymon seeing that *Carchan* is *Cara-chan* i. *Black Prince* or *Lord* in that language, as all agree. Faire, as well as *Black* might denominat. Yet, of it, I dare put no assertion. There was a large Territorie whence those Turks came, calld y *Cara-Cathay* i. *Black Cathay*. But I cannot, out of that, see reason for the name of *Cara-Chan*. Why might not it interpret *præfectus Urbis* ? a place of high note in the old Roman State. For in that *Sarmatian* or *Scythian* (mixt with Turkish) language which held largest Territories in *Asia*, *Car*, or *Carm* (as, in our British, *Caer*, and in Ebrew *Kiriath*) signified a Citie, if you beleue the testimony of a later z Grecian, telling vs that *Maotis* (the now *Mardelle Zabache*) is calld in Scythian, *Carpaluc* i. the City of *Fishes*, and thus expressing it in his Politique verse ;

Τὸ Κάρμ γὰρ πόλις Σκυθικῶς, τὸ δὲ Παλὺν ἰχθύες

a Hist. Nat. 6.
cap. 7.

b Landulph.
Sagax Hist. 17.

i. *Karm*, in *Scythian*, is a Citie, and *Paluc*, *Fishes*. Indeed the Turks at this day call a Citie *Scheher*, which is neer *Car*. But, this conceit hardly holds. You know *Pliny* z teaches that the *Scythians* calld it, *Temerinda*, quod significat (saith he) *matrem Maris* ; and at this day the Turks name the *Mare Maggiore* (the old *Pontus Euxinus*) next to the *Mare delle Zabache*, *Caradinizi* i. the *black Sea*, which perhaps, being so in *Tzetzes* his time, may help iustifie the name of *Carpaluc*, in or neer *Delle Zabach*. But in these and the like, till I can truly instruct my self, I remain a Sceptique. Howsoeuer, that name of *Carchan* was of great dignitie also, but not supreme among the Persians. For I imagine their title of *Carderiga* corrupted (as it falls out) in our Western idioms, to be the same. *Cardarigas* (saith an^b ancient) non est nomen Proprium, sed Dignitas maxima apud Persas, speaking of the self same, which *Theophilact Simocatta*

catta (he liud vnder Heraclius .A.D.C.XXX.) names Καρ-
 δαρυάν Cardarigan. Παρθίων τὸ αἰτίωμα (saith ^c he) εἶλον δὲ ^c Maurician.
 Πέρσαις ἐν τῷ αἰτίωματὸν προσεγορεύεσθαι ὡσπερ ἀπαξιούτων τὰς ^hist.a.cap.9.
 ἐν τῇ γενέσεως Οὐρασιας ἐμπέρεσαι. i. This is a dignity of
 the Parthians (you may with him here confound Par-
 thians and Persians.) And the Persians loue to be calld
 by their Dignities, in some sort disdainning those names im-
 posd on them at their Births. He vses Cardarigan in the
 first case, which is neer Charchan, and perhaps ill turnd
 into Chardarigas by the Iesuit Pontan. I ghesse the self
 same to be that Officiall Dignitie of Chanaranges, re-
 memberd in ^d Procopius; and the Armenian that was
 in the Roman Camp vnder Narses, Iustiniāns Lieute-
 nant, cald ^e χαρὰγγος Chanaranges, may well bee sup-
 posd to haue had that name only according to Simo-
 catta's relation of the Persian custom: And what is
 (Zamergan Ζαμεργάν or Ζαβεργάν) that greatest Prince
 of the Hunns in Iustiniāns time but Zanser or Zaber
 Chan? Plainly Chagannus or Chaianus occurring in Si-
 mocatta, Landolphus Sagax, Cedren, Callistus, and others,
 is nothing but Chan. So is that Princeps Hunnorum
 Capcanus in the life of ^f Charlemain, But I wonder at
 that in Frier William de Rubruquis, where he saith, *Can*
nomen dignitatis, quod idem est qui Diuinator. Omnes Di-
uinatores vocant Can. Unde Principes dicuntur Can quia
penes eos spectat regimen populi per Diuinationem. Vnlesse
 you read *Dominatores & Dominationem*, I vnderstand
 not why hee saies so. Hee was in those parts .A. Chr.
 cto. cc. lxxx. But questionles, Cedren well knew the
 signification of Chan in writing, that the Emperor Theo-
 philus περβεῖται ἐν τῷ χαγάρ χαζαρίας i. receiud an
 Embassage from the (hagan or Chan of Chazaria: as
 if hee had said the King or Prince of Chazaria. This
 Chazaria or Gazaria, is that which the ancients call
 Taurica Chersonesus, almost inisled by the Seas Delle
 Zabache and Maggiore. For the Asiaticque Sarmatians

^d De bello Per-
 sic.a.

^e Agathias
 hist. Tom. β. & c.

^f Monach. Ex-
 golism. vit. Carol.
 Magni.

^g Georg. Ce-
 dren. pag 433.

i Simocat. Mauric. hist. 7. cap. 8.
& Agathias.
lib. 5.

or *Scythians* which i anciently vnder *Iustinian* planted themselves about the River *Donaw*, and in this *Chersonesse*, calld their Prince, as in their own country language, a King or Lord was stiled. And *Chersonesus Taurica hodię* (saith *Leunclaw*) habet suos *Chabanes*. The word is rather *Tartarian*, then *Slauonique*, although, I see, great men say it is *Windsib*, that is, *Slauonique*. But those tongues are much mixt, doubles with each other. Those ancient *Tartars*, and the Northern *Scythians* by them, in that large Tract from the East of *Asia* euen to the River *Don* (anciently calld *Tanaïs*) had long before the *Tartarian* Empire of *Tzingis*, their Emperors honord with that title of *Vlu Chan*, which perhaps is but corrupted in him they call *Vmchan*. For aboue 110. yeers since, one of most large territorie in those parts, thus inscribes his letters to *Maurice* the Roman Emperor. ΤΩ. ΒΑΣΙΛΕΥ. ΤΩΝ. ΡΩΜΑΙΩΝ. Ο. ΧΑΓΑΝΟΣ. Ο. ΜΕΓΑΣ. ΔΕΣΠΟΤΗΣ. ΕΠΤΑ. ΓΕΝΩΝ. ΚΑΙ. ΚΥΡΙΟΣ. ΚΑΙ ΜΑΤΩΝ. ΤΗΣ. ΟΙΚΟΥΜΕΝΗΣ. ΕΠΤΑ. i. To the Emperor of the Romans the *Vlu Chan* (or Great Chan) Lord of seven Nations, and Ruler of the seven Climats of the World. So my autor i expresses it in Greek, but by all likelihood the originall calld him, as they do now the Emperor there, *Vlu Chan*. In the *Scaligeran* family or *De la Scala*, deriud from the house of *Verona* (being by originall *Gotthique*) one of the line is calld *Canis*, which, they say, had from k this word vsd in *Slauonique* its beginning. In the Great Chans Seale (as *Frier Iohn de Plano Carpini*, that was sent Embassador into those parts by *PP. Innocent IV.* in 1191. cc. xlv. i. affirms) was written this interpreted. *Deus in Calo & Cuine Cham super Terram; Dei Fortitudo. Omnium Hominum Imperatoris sigillum.* And his l title, was vsually *Dei Fortitudo, omnium hominum Imperator.* And *Simocatta* remembers more anciently a Prince of those parts which they v

i Theophil. Simocat. hist. 2.
cap. 2.

k Ios. Scalig. de vita Iuly, in Epist. ad Ian. Douzam.

l Ap. Vincent. in Specul. lib. 32.
cap. 28.

sed to call ^m *Taisan*, that is (take it vpon his credit) ^m *Et Nicephor.* the sonne of God. In *Turkish* or *Tartarian*, I think *Tangeroglan* is the same. But of *Cham*, *Chan*, or *Chahan* ^{callist. biff. Ec-} thus much. Diuers of the titles vsd in the Northern *A-* ^{clesiast. lib. 18.} *frique*, and vnder the *Grand Signior*, are the same; the Princes there being either out of one root and nation, or, at least deriuing themselves so. In the beginning of the *Mahumedan* Empire in *Bagded* and *Damascus*, *Mahumed's* successors were calld *Chaliphs*. This *Bagded* is not *Babylon* (as many erroneously think) but the old ⁿ *Selencia* seated neer the confluence of *Euphrates* and *Tygris*, new built by *Abugepher* *Almantzor* Chaliph there, about D C C. LX. after our Sauours birth; and, by the Doctrine of Triangles, if *Ptolemy* deliuer their Longituds and Latituds right, making *Babylon* Longitud LXXIX. Latitud XXXV. and *Selencia* Long. LXXIX. *Scrup.* XX. Lat. XXXV. *Scrup.* XL. then is the old *Babylon* and this *Bagded* distant about XLIV. English miles; if you put neere LX. of our miles to euery Degree of Latitude. But *Beniamin Ben-Iona*, who saw and obserud them both, saies they are distant but XXX. miles. Whilst the *Chaliphat* remaind vndeuided, this was the suprem and sole title of him which as successor to *Mahumed*, had Dominion ouer *Syria*, *Assyria*, *Arabia*, *Egypt*, *Afrique* and *Persia*; Afterward about the yeer of Christ D C C C. LXVIII. *Syria* and *Egypt* was taken from the Chaliph of *Bagded*, by ^a *Achmad Ben-Tolon*, assuming to himself the dignity of *Caliph* of *Egypt*. The chief *Caliph's* *Amirs* also and *Lieutenants*, constituted in *Africa*, reuolting tooke the Name: and those which in *Spain* about *Iustinian Rhinotmetus* his time, planted themselves, as it seems, likewise. Between CIO. CC. XL. and LX. The *Caliphat* in *Bagded* and *Egypt* ended. That of *Bagded* ended in *Musthaitzem*, when those numerous armies of *Tartars* (out of whom the *Turkes* are) ouer-

ⁿ *Geograph.*
Arabs ap. Sca-
lig. Can Isagog.
lib. 3. & Plin.
lib. 5. cap. 26.

^a *Abrah. Zac-*
cuth in Chronic.
Cæterum de
primo Apud
Ægyptios Cha-
lipha Consulē-
dus Will. Arch.
Tyrius Hist. Ec-
clesi. 19. cap. 19.
& 20. & Iacob.
de Vitriaco lib.
1. cap. 8.
^b *Theophan. ap.*
Constant. Por-
phyrog. cap. 21.

ran most part of *Asia*. And the *Mamaluchs* (that is, a kind of *Equestris Ordo*, or Militarie Tenants or servants of State; as the *Ianizaries* in Turkey or the *Timariots*.) got the supremacie in *Egypt*. An old Monk speaking of the *Tartars* ^c victories over the *Saracens*, *Arabians*, and the rest of *Asia* vnder the *Caliphat*, saies *factiq, sunt eisdem Tartaris multitudo Gentium in Tributum, Soldani videlicet, Admirabiles, & Principes, etiam Caliphi*. Where he comprehends three of their speciall titles (although somewhat mistaking in one) and therefore the rather I added his words. But the meaning of this of *Caliph* is, out of its interpretation, *Successor* or *Vicar*, although *Megiser* in his *Turcico-Latin Dictionary*, turnes it *Princeps*. *Chaliphus*, (saith the ^d great *Scaliger*) *est Vicarius, & ita vocari Vicarios Praefecti Praetorii nihil impediret, si quidem Arabicè appellandi essent. Sed quum Naib idem sit quod Chalipha tamen Pontifices soli dicti sunt Châliphæ, Legati autem & vice Principum, Prouincias regentes vocantur Naibin, vt Naib Edîam, Legatus Syria. And, hoc nomine* (saith *Beniamin Ben-Iona*, who, during the *Chaliphat* at *Bagded*, was there) *Cateris omnibus Ismaelitis Regibus* (so *Arias* translates him) *suspiciendus venerabilisq, habetur: Praest n. omnibus illis vt summus quidam omnium Pontifex*. The name then as it signified successor, in supremacie was proper to the *Sultan* or chief Emperour, and as it respected *Mahumed*; withall it was communicated, it seems, to subiects, that were *Mahumeds* Priests. For in *Cantacuzen's* orations against the *Alcoran*, hee speakes of one of their Doctors, which being dead was found with a Crucifix about him, by reason whereof the *Mahumeds* would not bury him where they vsed to lay τὸς χαλιφᾶς i. their *Chaliphs*, and said that the Doctor was χαλιφᾶς τὸ ἐξῆμα i. a *Caliph* by dignitie, which I interpret a *Priest* or *Vicar* among them. But perhaps *Cantacuzen* means the *Caliph* of the *Egyptian State*,
vnder

^c *Matth. Paris*
pag. 1278.

^d *Canon. Isagg.*
lib. 3.

under the *Mameluchs* (for that was in his time) which indeed should by right haue had the *Sultans* place, but at the inauguration of a new *Sultan* the *Chaliphs* mongst them vsd for fashions sake to make a solemn and imaginarie sale or resignation of the *Chaliphate* (that is the true right of being Emperor) to that *Sultan*, who of the *Mameluchs*, or by their authority was to succeed. By a *Peter Martyr* its thus exprest: *A summo eorum Pontifice Mammetes confirmatur. Habent n. & ipsi summum Pontificem, ad quem huius imperij machina, si Aegyptij homines essent, pertineret,* (for the *Mameluchs* were originally Christians Apostataes; first taken vp as the *Ianizaries*) *Ius suum, ut cateri consuevere, Mammeti Cairi Regiam tenenti, * trium millium auri drachmarum pretio Pontifex vendidit. Is CALIFFAS dicitur. E tribunal, Soldano stanti pedibus, vite necisq; liberam potestatem praestat. Ipse descendit, seipsum spoliatur, Soldanum Imperaturum induit: abit priuatus, permanet in imperio Mammetes.* He speaks of the inauguration of one of their *Sultans*, *Mahomet* or *Mahumed* whom he calls *Mammetes*. Yet the *Chaliph* there retained his name still, and continued afterward as high Priest to the *Sultan*. For *Martin à Baumgarten* speaking of the presence of their *Sultan*, and stately attendance of xx. c. *Mameluchs*, saies that not farre from the *Sultan* or *Soldan*, *sedebat loco depressiore Papa eius, quem ipsi CALIPHA Nominant.* And mongst the *Persians* at this day some inferior ^b Priests are calld *Caliphs*, subiect to their great *Mustadeini*. And to one of them the inauguration of the *Sophi* (heretofore in *Casse*, now in *Casbin* or *Hispaan*) belongs, as mongst the *Mameluchs* it did to the *Aegyptian Sultan*. And a like form of an imaginarie *Caliphate* at *Bagged* since the *Tartarian* state began, as that of *Egypt* or *Cair* was, is reported by Writers ^c of those parts. Yet both in regard of the Spirituall succession (if that word may be allowd mongst those wicked impostures) as well as

^a Legat. Babylonice lib. 3.

^{*} c. 10. Pounds in our monie.

^b Cartwright. Peregrinat.

^c Pandect. Tw. c. cap. 237.

of

b Roderic. To-
letan. lib. 7. cap.
10. Matth. Pa-
ris pag. 170.
Robert. Mona-
chus. Hist. Hiero-
solum. 6. alij.
c Seig. de Io-
nuille Chroniq.
de S. Loys,
chapit. 74.

d Hist. Musul-
manic. I.

e Adam Myri-
muth. Chronic.
Angl. Ms.

of the Temporall, the supreme *Sultans* bare it, wherp-
on ^b old Writers interpret *Chalipha* by *Papa* expressly,
knowing they had both challenged the title of Su-
preme Vicar. And the *Persian Sophi* also hath as
Vicar or successor to *Ali* the disposition of all his
Churchmen, as if he himself were ecclesiasticall. And an-
ciently the *Caliph* of *Bagded* is stiled *L'Apostole des Sar-
razins*. And, although the *Othomanique* be not of *Ma-
homed* but meere *Turkish*, yet the *Sultans* of it haue v-
sed the title of *Caliph*; so expressly affirms *Lounclaw* of
Amurad III. whose Letters to *Rodulph II.* hee had
seen contrain it, and *Osmanicis* (saith he, sing that word
for the *Othomaniques*) *persuasum est principem suum esse
Caliphen huius seculi*. It was discontinued in the two
Selguccian ^d Families, but by the *Oguzian*, whence the
present *Othomanique* is, renewd; and vsed, and in the ve-
ry infancie of their rule was affected by them. Its iu-
stified by this imperfect title of *Orchan Giaz*i (sonne
to the first *Othoman*) his Letters to the States of the
Saracens in *Afrique* and *Spain*, for their innasion of the
Christian Spain, written about *cix.ccc.xl.* and translated
by a Captiue *Saracen* into *Latin*, and thence into *Spa-
nish*, and afterward into *French*, & sent in certain Let-
ters of State intelligence to our *K. Edward III.* I will
not alter a letter otherwise then my *Ms.* author di-
rects me. *Demoy GOLDIFA, vn ley EXERIES A V-
DAN*, seignior sages fort & puissant Seignior de la me-
sen de Mek du seint hauteffe & en la sue saint vertu
fesant Iustices hauts & basses, constreignant sur iceux con-
streignants, seignior du Railm di Turkey & de Percy, re-
tenour des terres de Hernienye, seignior de la* Dobble &
de les dobbles de la mere meruailouse per ceinor de les feb-
les ore auntz en la seint ley Mahomet, seignior de la fort
espee de Elias & de Dauid que tua---my book instructs
me no further, but is here torn. But without doubt,
that *Goldifa* is but *Chalipha*. How easily the difference
comes,

comes, any man may see. I haue faithfully transcrib'd it, but confesse, I vnderstand not all the words in it. The matter is apparant. The word *Chaliph* is deriud into *Arabique* from the *Ebrev* חָלִיפָה which, with difference of dialect is the same in *Syriacque*, and properly signifies *vice* or *avni*. For, where in *S. Matthew* cap. 11. it is rememberd that *Archelaus* reigned *avni* Ἡρώδης i. in stead of *Herod*, the *Syriacque* hath חָלִיפָה חֲרֹדֵס *Chelalaph Herodes*. In *Arabisme* it is خَلِيفَة *Chaliph* i. (saith *Raphalengius*) *Successor, Vicarius, Imperator*. And the *Persian Sophi* hath vsd this title. The first, *Schach Ismael*, on one side of his Coins had stamp't *Ismael Caliph Millah* i. *Ismael the successor or Vicar of God*. Why in those letters, he is call'd *Un ley exarif*, I wholly conceiue not. But plainly that of *Exarif* is the title of *Xeriph* or *Sheriph*, which is somtimes put in their stiles. *Notum* (saith the painfull and learned *Leunclaw*) *quantum a Pandect. cap. 3.*
to sint apud Mahumetanos in honore qui recta linea tam a Propheta Mahumete, quod ab Ali Mahumetis genero, descendunt, aut se fingunt descendere. Hi Turcis Tartarisque SEITHI vulgo dicuntur, Arabibus autem SERIPHAE: quos maximam sane veneratione atq; obseruantia quum prosequantur, etiam ipsi Sultani SERIPHARVM
adpellatione velut Augustiores se reddere volunt. The word interprets *High* or *Noble*. The late publisht *Lexicon* thus: شَرِيف *Sheriphun, Celsus, illustris, inclutus, nobilis, Augustus.* But, to make *Seriph* equiualent in analogie with *Syncellus*, which was the next degree in *Constantinople* to the *Patriarch*, and to haue like regard to *Chaliph* (as some haue done) is but, I think, a piece of *Gracian* vanitie. The name *Saudan* is there, what elsewhere is often *Soldan*, but should be pronounced *Sultan*. And the *Grand Signior* is somtimes stiled *Sultan Olem* i. *Lord of the World*. But *Sultan* is vsually in his stile, and signifies only *Dominus* most properly.
 c شَاطِلْو *Sultan* i. *Rector or Dominus*. And, as in

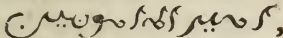
t Idem est quod Iarisse in Litt. Imperatoris Maroci, Hispanice editis ab Hackluito Tom. 2. part. 2. pag. 118. & 119.
 c שָׁטָל in Eccles. cap. 8. com. 4 est potentia, siue Dominii שָׁטָל i. Dominari. com. 8. שָׁטָל Potens, siue Dominus.

Rome, the Salutations were by *Domine*, so in Turkey they say *Sellam aleich Sultanu* i. Peace be to you Sir, as *Georginitz* deliueis. The word occurs in Writers both Greek and Latine of later times, very often. The Latins haue it *Saladinus* somtimes. In Letters from *Selim* the II. to the State of *Venice*, sent about 1100. D.LXX. of Christ, and written in most barbarous ^a Greek, thus is he stiled: *Αφεντιω Σελταν Σελημ της Κωνσταντινοπολης Νεας Ρωμης* with a large reckoning vp of Prouinces and Dominions, *αυθεντης η βασιλες ολονο η πασα τα σκεπημενε ητο τον λιον.* i. *Sultan Selim Prince of Constantinople, New Rome &c. Lord and King of what is comprehended in our sight under the Sunne.* That *Aphentes* is but a corrupted word from *αυθεντης*, which the later Grecians call *αυθεντιω* i. a Lord or such like; their custom being vsuall in proper names and diuers other words, to make the termination in *τιω*. In Letters lately sent from *Achmet* the now *Grand Signior*, to the States of the Low Countries, he is only stiled *Sultan Achmet Cham*; as the English Copie speaks, and in their Coins the attribute of Honor is *Sultan* only. But most commonly their Titles were wont to bee exceeding copious of attributes, with which or the like they now vse to ouer-load those Princes to whom they write; whereof in the end of this Chapter, more. To *Selim* the first his statue, in his sonne *Solymans* Bed-chamber was added ^b an inscription, thus exprest in Latine, *Soldanus Selimus Ottomanus, Rex Regum, Dominus Omnium Dominorum, Princeps omnium Principum, Filius & Nepos Dei.* But *Sultanis* not proper solely to the *Grand Signior*. As most of the other names, and the like in other States, it is communicated. Hee stiles himself somtime *Amir* also, i. a Lord or Prince. In Arabisme *امير*. I know this is oft giuen most anciently to *Chaliphs* and *Lieutenants*, and such like, and is at this day to others. Of ^c *Amirs* more anon, But it being

^a *Crus. Turco-
Græc. lib. 4. E-
pist. 6c.*

^b *Lonicer.
Chronic. Tom. 1.
lib. 1.*

^c *Vide supra
pag. 49. Et cap.
vlt. lib. secund.
di.*

being put with the maiestique addition of *Great*, on'y signifies the *Grand Signior*. A *Persian* and a *Mahumedan*,^d liuing neer the beginning of the *Ottomanique* Empire, calls all *Turkey** τὴν χώραν τῆς Μεγάλης Ἀμεῆς. And *Amegs* alone is found in the *Lady Anne* hir *Alexias*, *Phranzes* and such more; and *Cedren*, speaking of *Abubachar* the first successor of *Mahumed*, saies that τελευτᾷ ἀμυρενός ἐτι β ἡμῶν i. He was *Amir* 11. yeers and a half, and then died. At this name, *Matthew Paris* ghest in his *Admirabiles*, other in their *Admiralli*, *Ammiralli*, and the like, which the autors of the holy warres are full of, & *Admiraulx*, as *De Ionuille* alwayes calls them. But the most ancient and proper title they vsd is with addition thus: *Amir-elmuminin* i. *Rex Orthodoxorum*, or *Fidelium*, which the Arabique thus expresse: , in the same sound and sense. And *Mahumed* in the *Alcoran* is often calld the chief of the *Beleueers*. And where *Beniamin Ben-Iona* speaks of the *Chaliph* of *Bagded*, whom he calls *Amir Almu-manin Alghabassi*, it must bee vnderstood that none of all that was his proper name. And that of *Alghabassi* (אל עבאסי) is only one of the *Abassilar* Family, which is famous among the *Chaliphs*. Therefore, vnder fauour, *Arias* his interpretation of *Alghabassi* was little to the purpose, or rather against the Autors purpose. An old Writer e of *France* long since well interpreted it. *Hemiromomelin* (saith he) i. *Rex Credentium*. But the same author not long after in the self same Treatise is much to blame, when he writes, *Rex quidam Saracenus, qui dicebatur Mumilinus, quod, lingua eorum, sonat Rex Regum*. For plainly *Mumilinus* was but corrupted from this we speak of, as also *Amiromomenius* which often occurs in *Roderique* of *Toledo* his *Spanish storie*, and the like other ancients of the Holy Warre. This the middle *Grecians* call Ἀμυρμυμηνίς (for so is it neereſt the right) although sometimes its

d *Sampſat*.
Sphach. *Musul-*
man. *Epist* ad
Melet. *Monachum*.
* i. The Coun-
try of the
Great *Amir*.

e *Rigord* in vit.
Philipp. Augusti.
idem *Iacobus*
de *Vitriaco* lib.
1. cap. 9. & *Ma-*
rin. Sanut. Torſ.
lib. 3. part. 3. cap.
5. qui tamen
vtriq; hoc
Chaliphis A-
fricanis ma-
ximè Tribuūt.

b Ap. Constant.
Porphyrog.de
adm.Rom.imp.
cap.25.

in the self same autor, *Αμερμουνής*. Lately (saith ^b Theophanes a Chronologer of middle times in Greece) the Amir of Persia or Chorasān became an absolute Prince, by reason of the declining state of the Amermumnes of Bagded (whose Lieutenent he had been) καὶ ἀπεκάλεσεν ἑαυτὸν Αμερμουνῆν, φορῶν καὶ τὸ Κεράν διὰ πινυκιδίων εἰς τὸν τράχηλον αὐτοῦ δίκην μαριακῆς. λέγει δὲ αὐτὸν εἶναι ἀπὸ τῆς γερῆς τῆς Ἀλήμ. i. and calld himself Amermoumnes, and wore the Alcoran about his neck with little plates (so I interpret it) like a chain, and supposd himselfe descended from ALEM. Where note that all the Mahumedan Princes reuolting from the See of the first and chief Chaliphat which was at Bagded, referre themselves to Alem or Ali Mahumeds sonne in law. So did those in Egypt, and Afrique: where, they were cald Phatemics from Phateme, Mahumeds daughter married to Alem. And this hanging the Alcoran about his neck, was a very Emblem of his assumed name; the Orthodoxall religion of them (if among them any religion may be said to be) hauing its chief root in the Alcoran, although beside they respect the Peutateuch, which they call * *Mussalkittabi*, (out of which diuers relations, but most absurdly connext, are inserted in their Alcoran) and the new Testament also; affirming that our Saviour was a great Prophet, and that he promised in it to send his Prophet Mahumed (O blasphemy!) but the Christians (the Gaurlar in their language) ἐξέκαλον αὐτὸ ἀπὸ τῆς Εὐαγγελίης φθονήσαντες, as my author ^a saies, i. in spite haue taken that out of the Gospel, wherein they say Mahumeds name was once written, as likewise on the right hand of the Throne of the Almighty. But there, they say he is calld Achmet, and in Paradise Abnalrazim, and on earth only Mahumed. And in their Dates, sometimes they vse the yeer of Iesus, as they call it, as well as of their * *Hegira* i. Mahumed's flight out of Mecha in DCXXI. of our Saviour. So I haue seen letters

* The writings of Moses.
Vide Iac. de Vindictiacoli. I. cap. 6.
& Olinier. Scholastic. de Captione Damiatæ.

a Cantacruzen. Apolog. κατὰ τὸ Μωαμεθ. 4.
Sampsat. Pers. in Epist. Meletio. & Alcoran. A. 71.

b Doctr. Mahumet.

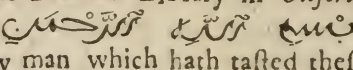
* Hegir est δόλιος, siue persecutio, atq; in hac re dictum, quasi religionis gratiâ fugisset Mahumed.

letters to the late Queen *Elizabeth* of most happy memory, dated DCCCC.XCVIII, of *Mahumed*, and CIO. D.XC. of *Iesus*. And in a letter in *Italian* from the *Sultan Anurad's* chief wife to Q. *Elizabeth*, the yeer of CIO. II. *Del Propheta* i. of *Mahumed*, and di *Iesu* CIO.D.XCIV. So in the ^d League twixt *Rodulph* I I. and *Amurad* III. Remember, they vse *Lunar* yeers, as the old *Arabians* did, and that their *Epocha* is in *July*, otherwise you may doubt of the concurrence of those numbers. And the *Almumens*, that is true *Mahumeds* are (beside their generall profession) so superstitiously addicted to that foppish volume (the *Alcoran*) that in euery action almost they vndertake of great or slight nature, they vse the formall beginning of the *Suareths* or *Azoars* i. the chapters of it. Of those *Azoars*, are in their books C X I V. only; the translations amongst vs, being deuided into C X X I V. but, after the V I. (which is in the *Latine* the X V I.) agreeing in that point, with the *Originall*. Euery of those *Azoars* begin with *Besemi Allabi alrrhekmeni alrrhehimi* i. In nomine * *Dei Misericordis Miserantis*, which they solemnly speak. And the King of *Morrocco* puts it in the beginning of his letters most commonly, as those examples which I haue seen, iustifie. In omni operis principio (saith *Georginitz* in the person of a *Turkish Mahumedan*) ubiq; utimur nos *Musulmani* istis a tribus verbis; Cum assedimus mensa ut edamus hac premittimus verba: cum abluimus manus, euntes ad orationem, & cetera membra corporis. Insuper peracta lotione ter repetendo hac tria verba, aqua aspergimus capita, dicendo Bi sem Allahe elrahmane Elraoahim. *Georginitz* so expressees it, and makes the last word signifie *spiritus eorum*, wherein he was much decei'd, although indeed *Raohaim* might in our characters and pronounciation be vnderstood so, and the *Arabique* in this passage might endure to haue it so by

c Ap. Hackluit. part. 2. pag. 311.

d Waser. de Antiq. Nummis. lib. 2.

* Arab. vero qui Christo nomen dederunt, libros suos à Nomine Dei Patris, Filij & S. S. semper auspicantur. Vti Manuscripti codices veterum Monachorum, Assit Principio Sancta Maria meo, plerumq; fronte gerunt. a Bi sem n. in numero omittitur, ut quod ad contextum solummodò adhibetur.

vs written. But in the Originall, its apparant, no such construction can be. For the titles of the *Azoars*, which I saw first in a most neat and anciently written *Alcoran*, remaining in that famous *Bodleian Library* in *Oxford*, are thus in Arabisme  where any man which hath tasted these kind of Letters, may see that the last word hath a Radicall (*Mim*) which is not in *Ruach*, signifying a *Spirit*. The three words haue ouer the *Alphs* their point *Vashlu*, which some Arabians superstitiously obserue, as a token denoting that so many words concurring as haue that point, are to bee pronounced with one breath, which, they say, must be don although a man stifle himself about it. But this, by the way. This *Amerelmumenin* is plainly interpreted in that of the *Tartar Haoloh* (so som call him) to the last *Chaliph* in *Bagded*, remembered by *Haithen* the *Armenian*. *Tunc dixit Haolonus Calipho : Tu diceris Doctor Omnium Credientium, in falsa secta Mahumeti*. One of our ^a Monks calls the King of *Marocco*, and those parts, *Admiralius Murmelius* stumbling at his name. It may be not vnp'caising to read the whole place where it is. *Misit ergo nuncios* (he means our *K. Iohn*) *secretissimos cum festinatione summa, videlicet Thomam Herdintonum, & Radulphum filium Nicolai milites, & Robertum de Londino Clericum ad Admiratium Murmelium, Regem magnum Africa. Marrochie, & Hispania quem vulgus Miramomelinum vocat* (it was the better word of the two) *significans eidem quod se & regnum suum libenter redderet eidem & dederet, & deditum teneret ab ipso si placeret ei sub tributo. Necnon & legem Christianam quam vanam censuit, relinquens, legi Mahometi fideliter adhereret*. A strange designe ! but the *Amir* there told the *Embassadors*, that hee lately had been reading *S. Paules Epistles*, where hee found many things which likt him ; only this, he much disliked *S. Paule*, for that he followd not that Religion vnder

^a *Matth. Paris*
in pag. 324. A.
C10. CC. XIIII.
Reg. Ioh. XVI.

der which he was born. And of that also in *K. Johns* request, he took a very ill conceit, affirming that if he had been without a religion, of all other he would soonest haue embraced Christianitie, but that euery man should liue in that Law and Religion vnder which hee was born. And so discharged them. To this day the successors of that Emperor in *Fesse* and *Marocco* keep the addition of *Amirelmumenin*, as the Diuine ^b *Scaliger*, who ^b *Canon. Isa-* was wont to interpret their Letters to the Vnited Pro- *gotic. lib. 3.* uinces, instructs vs; which is also to be seen in som of *Mully Hamets* Letters, translated into Spanish, and pub- ^c *Hackluit* lishd. The *Grand Signior* rather hath in later ^d times v- *Tom. 2. part. 2.* sed the title of *Padischah Musulmin* i. Great King of *pag. 118.* the *Musulmans*. *Padischah* is, in *Turkish* and *Persian*, great ^d *Barth. Geor-* King; and they call the *German* Emperor *Urum Pa-* *goritz. cap. 3.* *dischah*, the *French* King *Frank Padischah*. *Quare* (saith ¹ *Condichiar* my autor) *non attribuitur inferioris conditionis Magna-* *ap. Spandugi-* *tibus nisi Imperatoribus & Regibus*. A professor of *Tur-* *num.* *kish*, turns *Musulman* by *circumcisis*. But the word is plainly Arabique *مسلّم* *Musulmin*, plurally, i. (as ^m *Lit. Elizab.* *Mumenin*) *Orthodoxi*, *Fideles*, or *qui sincere credunt*, as *Reg. Dat. 1579.* the learned *Raphalengius* interprets it. Hence is it made *apud Hackluit.* singular in *Musulmanus* and *Μουσουλμαν* & often occurring, *part. 2. pag. 138.* specially in *Sphachanes* the *Persian*, and the Emperor *Can-* *Et sapius Cæ-* *tacuzen's* works; whence they haue their Verb *Μουσουλμανίζω* *surea Maestas* i. to turn *Turk*, or profess that Religion. The *Amurad* lo *nostra occurrit* titled himself in Letters to the King of *Poland*, & so haue *in Fœdere* I seen him written in Letters to our *Q. Elizabeth*. But *isto inter Dn.* the greatest attribute which they vsd since the taking *Elizab. R. &* of *Constantinple* (thereby hauing seated themselves in *Turcarum Im-* an Empire of greater note then worth in the later *peratorem,* *pag. 41. 94. v.* times) is *Huncher*, *Hunchier*, or ¹ *Hunggiar*, as *Leunclaw* *quod videtis* writes it; *Id propriè* (saith he) *titulo nostrorum Augusto-* *apud eundem* *rum respondere volunt, quo se imperatores Cæsares appellant.* *pag. 158. & in* And there haue been letters sent from this ^m State in *Literis Musta-* *phe Chaufij, A-* *murades dici-* *mur* *tur Augustissi-* *mu Cæsar.* *Latine*, calling the *Grand Signior* (*Amurad III.*) *Augu.* *pag. 171.*

stiffest & inviolable Caesar. Which his own countrey men by their Interpreters haue also giuen him. And in *Sinan Bassa's* Letters to *Q. Elizabeth* of happy memory, *Casarea Celsitudo* is often for *Sultan Amurad*. The first that vs'd this *Hunggiar* was *Mahumed I*. which took *Constantinople*; and, after him, his sonne *Baiazeth* and *Selim* imitated him. Whereupon, saith my autor, *Ismael Schah* the *Persian Sophi*, both in dishonor of the *Grand Signiors*, as also to vpbraid their superstitious abstinence from Swines flesh (for that Iewish ceremonie was wont to be of so great moment and regard amongst them, that, when they took a solemn oath for confirmation of any league or the like; to the two execrations, first that they might be as much dishonored as he that for his sins goes in pilgrimage to *Mahumed*, hare-headed, secondly as he that had cast off his wife, and taken her again, they added this third, that if they stood not to the Couenants of State, *ilz fussent dishonorez & deshonorez, come le Sarazin que mange le chair de Pourcean*, as *De Ionuille* that was amongst them with *S. Lewes*, speaks) *Ismael*, saith he, for that reason was wont to keep a very fat Hog and still call him by the name of that Turk which then reigned, thus: *Hunggiar Baiazeth*, or *Hunggiar Selim*. This *Ismael* was the first *Persian King*, that bare the now famous name of *SOPHI*. And its originall thus take. Besides the foure associates of *Mahumed* (*Abubaker*, *Omer*, *Othman*, and *Ali*) which presently after him were the propagators of his senseless traditions, there are other ancient Doctors forsooth of that Church (they call them *Imamlar*) as *Ebuhansifem*, *Imam Malichim*, *Imam Schoaffim*, *Imam Achmet*, and others; all which foure the *Persians* deadly hate, nor admit they of their doctrine. Neither will they allow of any traditions from *Abubaker*, *Omer*, or *Othman*; they are altogether for *Ali*, to whom, they say, the Angel *Gabriel* should haue giuen the *Alcoran*, but by

error

n Cantacuzeno sunt alia nomina, eorum qui Mahumedis Doctrinā dilatarunt, atq; uti Patres aut summi Doctores præfuerunt Orat. 2.

error, in stead of him he tooke it to *Mahomet*, and that *Ali* should haue been the generall *Chaliph*, but that the other three, by aid from som which ill bare themselves in that holy state, cosend him of it. A controuersie worth examining! Not a book or monument of the doctrine of either of those three, but when they find it, they burn it. This Sect from *Ali* was deduced into *Persia* by the doctrine of one *Schach Sophi*, who deriud himself from *Ali*, and liud about c10. ccc.

lxx. But an *African*° expressly affirms that in *Mahomedisme* were anciently lxxii. Sects, and now but two; that is, the *Persian*, which he calls *Imamia* (namd from the doctrine, it seems, deliue'd by *Imamlar* i. Priests or Doctors, and *Ali* was specially namd *Imam*) and *Leshari* which those of *Afrique*, *Turkie*, *Egypt*, *Spain* and *Arabia* follow. What his *Leshari* is, I know not, vnles those which follow *Aser Ben Cheter* (of whom *Cantacuzen* speaks, as of one of their speciall ancient Doctors) be thereby vnderstood But all of that *Alian* Sect are so hated by the *Othomaniques*, that their *Turkish Muslis* (that is their Patriarchs or Archbishops) haue deliuerd, that its more meritorious, in *Mahomedisme*, to kill one *Persian* then threescore and ten Christians. From that *Schach Sophi* through diuers descents came one *Haidar* (Prince of *Erdebill*) liuing about c10. d. of the only Sauior, and taught his ancestors new dogmaticalls, shewing withall the *Othomanique* heresies. Vpon the new doctrine (as it happens) great conflux was to the new Doctor, who grew so furre into opinion, which creats greatnes, that *Vsun Chasan* then King of *Persia*, gaue him in marriage his daughter *Martha*, descended out of the Greek house of the *Commnens* Kings of *Trapezond*. By *Martha*, *Haidar* had a sonne namd *Ismael*. *Vsun Chasan* left his sonne *Iacupheg*, or *Sultan Iacup* (as hee is calld) his successor. *Iacup* began much to suspect his brother in law *Haidar's* sonne,

o Lib. Elfacni.
ap. Leon. Afric.
hist. 3. Atqui
memineris hic
quæ habet
Will. Tyrius hist.
Hierosol. lib. 1.
cap. 4. & lib. 19.
cap. 20. de Sun-
ni & Schia (vt
impressi Co-
dices loquun-
tur) atq; eum
insuper de *Ali*
consulas, quin
& *Ionuillanum*
in *Vit. S. Ludo-*
uici cap. 30. &
57. & mira sa-
ne est inter
Scriptores de
hoc pseudo-
propheta; ac
de eius sequa-
cit us discre-
pantia quam
hic accuratius
euncleare non
est operæ pre-
tium.

and his multitude of followers. To prevent further danger put him to death. His nephew *Ismael* hardly escaped him, but fled with his mother to his fathers friend, one *Pirtul* a Lord of great rank about the *Caspian Sea* (The Turks call it *Culzum Denizi* i. the close or shut Sea; its usually in our Charts *Mar de Bachu*) and there had his education according to his fathers Religion. *Sultan Iacup* the King was poisoned by his wife; *Aluan* or *Almut* (as some call him) succeeding. *Ismael* now, pretended the challenge of his fathers estate, place, and his own inheritance invaded part of Persia; had the day against *Aluan*; slew him; put his brother and successor *Amurad Chan* to flight; and upon his death got the *Persian Empire* to himself. To him beeing thus one of their *Sophilar* (a Sect comming from that *Seach Sophi*) and descended from both *Ali* und the *Schach Sophi*, first autor of the Sect, ab *Osmanidis* (saith mye autor) *SOPHI cognomentum*, & *KISELIS BASSAE* per ignominiam fuit inditum, a *SOPHI Arabica voce qua Lanam significat*. Quippe cum *Mahumetani* & presertim *Osmanici*, more veteri, *Tulipanto lineo subtilissimi operis caput inuoluunt*, noua isthac *Sophiliorum religio* praecipit inter alia, ne caput fastu quodam lincis eiusmodi spiris ornatur: sed ut tegumenta Caputum e *Lana*, non magni re pretij, conficiantur. Et quia lancum hoc tegumentum capitis, quo prater aliorum *Mahumetanorum morem*, hi nunc videntur, plicas habet duodecim, & *Arabica vox Enasser* (I think he should rather haue said *Etzenasser*) duodecim significat, etiam aliud nomen *Enasserlariorum* consequuti sunt, ac si Græco vocabulo dicas *Dodecaptychos*, aut Latino *Duodecim-plices*. Quod deinceps tegmen eiusmodi rubro duntaxat colore tinctum gestare sileant, *Kisselbassilarij quoque dicti sunt, veluti Capita rubra*: The *Persians* being before called by the Turks *Azemlar*, and their Territory *Auem* or *Azeim*. Thus came this *Schah Ismael* and his successors

p Leunclau.
Pandect. Turcic.
cap. 81. & 188.
Circa A.D.
c10. p. xx. Nec
tñ: Pandectis
acquiescas nisi
optimi Viri e-
tiam Historiā
Musulmanni-
cam inspicias
lib. 16.

cessors to bee calld *Sophi* and *Kesset bassa* also. Thus hee; and in the deriuation from *Wooll* diuers follow him. But, saies most iudicious & *Scaliger*, *Quod quidam SOPHI a flocco lana dictum volunt, hec leuius est ipso flocco lana.* Hee therefore deriues it from *Tzoaphi* i. *Purè, elect, holy, one of a reformed Religion*; which they professe against the *Othomaniques*, with like hate as the *Samaritans* had against the *Iewes*. I am easily perswaded to bee of *Scaligers* mind for the reason of the name. But the whole story of *Ismael* is diuersly deliuerd. *Leunclaw* differing in his *Musulmanique* story from what he had in his *Pandeets* deliuerd of it; thinking withall that the *Alian* or *Sophilar's* heresie is not from that *Ali* which was *Mahumeds* sonne in law, but from *Ali Abasides*, whose Genealogie you may see in him.* In *De Ionuille* his life of *S. Lewies Ali* is called alwaies *Hely*, and vncke to *Mahumed*; and his followers, *Beduins* which accounted all *Mahumedans* (saith hee) miscreants. But the name of *Sophi* had its originall in that *Shach Sophi*, who, I doubt, had some other proper name; for, *Sophi* by all likelyhood was giuen him with regard to his reformed profession, as the word interprets, yet *Haidar* (who I ghesse is calld *Erdebil* or *Arduelles*, as *Ionius* or *Surius* writ him, but from the place *Erdebil Arduille* or *Ardobille* where hee and, his ancestors were *Schachs*) may be affirmed the author of the Sect, as it is now Royall amongst them, because in his time began the King to oppose it, which opposition was there cause of *Ismaels* following greatnes. What *Ramusius*, *Minadoi*, *Ionius*, *Osius*, *Tarik Mirkond*, and most other haue of this matter at large, you may find compendiously deliuerd in that Late work, composed by great industry out of infinit Reading, by my learned and kind friend Mr. *Purchas*. Their variable discourses of this point fit not this place. That deriuation, from *Tzoaphi*, plainly howeuer continyes. But its

q De Emendat.
Temp. lib. 5.

* De ijs, alij
eadem affir-
mant. Sed an
Sophilarij Ma-
humedem ex-
crantur? mini-
mè certè Is-
maelis n. Num-
mi inscriptio
erat, *Mahumed*
Resul Allabe i.
Nuntius Dei.
Leuncl. Musul-
manic. lib. 16.

r *Ismael* dici-
tur vñs rē
χαιτάp Hist.
Politie. *Constan-*
tinop. à *Zygo-*
mal. tran-
script.

said that in *Persia* they call not the King the *Sophi*, but usually the *Schach* i. the Lord, or the Signior. It may well be so : for indeed every man is truly there a *Sophi*, if not a *Mahumedan* heretique ; that is eyther of *Shach Sophi* his Sect, as he should be, or of the *Orthomanique* Religion. But why it should bee abstaind from amongst them as disgracefull (which some affirm, because *Sophi* signifies there a *Begger*) I conceiue not, no more then why the King of *Spain* or *France* should dislike the title of *Catholique* or most *Christian*. Its certain (according to our pronounciation) it signifies both *Wooll*, and also *Choise*, pure or reformed. But *Tzodki*, not *Tzophi* in their learned tongue, is a *Begger*. And our famous *Q Elizabeth* wrote to *Schach Tamas* their Emperour with this title, *Potentissimo & inuictissimo Principi Magno Sophi Persarum Medorum, Parthorum, Hircanorum &c.* in Letters copied into *Ebrev*, and *Italian*, and so sent ; although in some others to him, it bee omitted. Its idle to fetch it from $\Sigma\phi\Theta$, as some haue done. Yet verbally it may bee deduced to vs from *Magus* (which interprets $\Sigma\phi\Theta$) if you can beleue that the old *Persian* Kings were calld *Magi*, as a Title proper to their Maiestie ; which some ignorantly haue thought as truth, supposing the *Magi* i. the wisemen of the East in *S. Mathew* to be 12 Kings, and that of old *Persia*. There are at this day which would proue it and labour at it. They cite *Apuleius* * his words : *Quippe inter prima Regalia docetur (Magia :) nec ulli temere inter Persas concessum est Magum esse, haud magis quam regnare.* Hee speaks of instructing the Kings children, which was done by the * *Magi*, and in their profession. But, is every one with vs, that a Priest reads Diuinity to, a Priest therefore ? Nay, it seems the *Persian* Kings neuer had that name or title after the death of *Prexaspes* and *Smerdis* (so *Herodotus* calls them, *Ctesias* and *Iustin* otherwise) which were *Magi*.

For

f Ap. Hukluit.
Nauig. Part. 1.
fol. 397.

r A. Chr. c. 10.
D. Lxi. 3. Elizabethæ.

u Chaldei Reges dicti Claudiano in Epigrammatis v.
Psalm. 72. Com.

10. Cæterum, quo sensu Reges dici possint, docebit V. Cl. II. Casaubon. Exercit. 2. §. 10. in Ann. Baronij.

* Apolog.
x Platon Alcibiade, nec aliter intelligo Ciceronem lib. 1.

de Diuinitat. Nec quisquam Rex Persarum potest esse, qui non ante Magorum disciplinam scientiamque perceperat. v.

Plin. lib. 30.

cap. 2.

For, in honor of those which freed the *Persians* from their vsurpt autoritie, an annuall feast was instituted by the State, called *Μαγοφονία*, i. the slaughter of the *Magi*, in which, *Μάγον ἐξίνα ὃ ἔστιν παλῶν ἐς τὸ πῶς* i. it was not lawfull for any of the *Magi* to be seen abroad; but they all kept their houses. Could this haue been, if the Kings had been then *Magi*? And vntill *Artaxares* got the Kingdome (about c. c. xxx. after Christ vnder *Alexander Seuerus*) from *Artabanus*, the *Magi* continued as contemned of the Great ones, and the *Μαγοφονία* was still celebrated. But *Artaxares* (so my author calls him) had before hee was King, been a *Magus* or Priest of that kind among them. And so afterward, as it happens, till the time of *Othman Ben-Ophen* successor of *Iezdigird*, the *Magi* were againe in great honor, but by no means can they bee found to haue reigned about our Sauours Birth. This *Othman* (which others call otherwise) began in the yeer of Saluation D.C. xxxii. Indeed, for another reason, both they and their nation might haue been calld so, if proper names may be translated. For from *Ælam* (עֵלָם) the sonne of *Seth*, the old *Æ Persians* were, and thence are the *Ælamits*; *Ælam* is *Doitis*, *Sagax*, *Magus*, Σεφθ, as euery man may know from *S. Luke*. But *Elymas* (saith the Text) the Sorcerer (for so is his name by interpretation) withstood them. *Ελύμας ὁ Μάγος*; and thence, saies *Glycas*, as his translation is, *Persas Magos appellari lingua ipis Vernacula constat*. But *Magus* or *Ælam* is not so much a Sorcerer as a Naturall Philosopher, or a searcher into curiosities; not of necessity implying in it any vnlawfull Art, although ignorant ages haue vsd to take all for Diuellish inuention and practise with Spirits, which they vnderstood not, as the example was in our Frier *Roger Bacon*: whose works of abstruse

y Herodotim
Thalia.

z *Agathias* hist.
1. 6.
a *Ioseph. Archeol.* 2. cap. 7.
corrigendi etiam
Codices il-
liqui 1. *Maccab*
cap. 6. com. 1.
habent, εἰς τὴν
ἐλύμας ἐν τῇ
περὶ τοῦ πῶς
ἐν δόξος. *Ely-*
mais n. ipsa
Regio *Susianæ*
adiacens. *Legē*
igitur ἐστὶν ἐν
Ελύμας &c.
arque ita *I se-*
phus (ni fallor)
Archeol. 12. cap.
13. emendan-
dus. Vrb̄s verò
illa sanè oppi-
dum *Charax*,
in *Elymaide*
ab *Alexandro*
conditum, vt
videatur, de
quo *Plin. lib.* 6.
cap. 27. Vide
Ptolem. Geo-
graph. 6. cap. 3.
Stephan. Bizant.
Περὶ πλ. C. verū

in *Ελύμ.* & *Elymæos* *Susianam* inhabitare ait *Marcian. Heracleot.*
& consulendus *Beniamun. Tudelens. Itinerar.* pag. 78.

learning, lying in the *Franciscans* Library at *Oxford*, were by lubberly Friers and Schollers there (vnder the mistie time of our great Grandfathers) vterly despairing that euer their lazines could vnderstand the, very learnedly, to the perpetuall security of their wits quiet, fastened with long nailes to the deskboards; where, being consecrat to the vse of Wormes and Mothes, they were consumd. I know the Ebrew of *S. Matthew* (but not authentique) hath, for the Magi, מַכְשִׁיִּים: which is taken for *Sorcerers* (as we now vse that word) *Witches*, and such like. I rather vnderstand them *Astrologers* (Astrologie in it selfe, not abusd: being a most honorable art) to whom it pleasd the Lord to permit such knowledge of that Means of Saluation, to Mankind, signified, for this purpose (as some will) in *Eblaam's* prophesie ^a of the *Starre arising out of Iacob*. But, that *Ismael* is vsually calld *Ismael Schah*, *Shah* or *Shach*, by the *Grecians* ^b Σάχ Ισμαήλ. *Schah* is nothing but an addition of greatnesse to the name, as *Lord* or *Don* or *Monsieur*. (whereof, somewhat is ^c before) and truly interprets *Signior*; it is written (with the particle *Al*) *Ἐμὴς* ^{*} *Scheich* i. *Senex*, which might easily be confounded in our Characters with *Leuncelaw's* word *Sheiches* for a Priest; but that is (as I ghesse) in all different characters, to be written *Keshish* rather, which in reading of his excellent works of the *Musulmanique* Empire, must be specially obserued. *Keshish* ^{*} signifies an old Priest, which, I confesse, *Scheich* may do also; but then I conceiue not his difference in the writing of it. You may see his *Onomasticon* ^{*} at the end of the *Musulmanique* storie. This *Schah* or *Shah*, is often vsd as an addition to *Persian* greatnesse. *Cossorassath*, in *Haithon* the *Armenian*, is thought to bee corrupted from *Cosroes Schach*. And an *Egyptian* Sultan is reinemberd in old *De Ionuille* by the name of *Scecedun*, filz du Seic qui vault a tant adire en leur langa-
ge

^a *Numer. cap.*
24. Comm. 17.

^b *Hist. Politic.*
à Th. Zygonal.
ad Crus. missa.

^c *Pag. 51. &*
52.

^{*} *Verum A-*
brahe Zaccuth
Scribitur
כשח.

^x *Raphaleng in*
Lexic. Arabic.

^{*} *Et Pandect.*
Turc. cap. 34.

ge Comme filz de Vieil, where note he makes *Shach* to signifie *Old* (as it doth) not only *Lord*. And that *Solimanus filius Solimani Veteris*, or *Senioris* s in som authors of the Holy Warres, I doubt not but might well be turn'd *Soliman the Sonne of Soliman Shach*. But it is not proper to suprem Princes (but by speciall excellencie) no more then our word, *Lord*; as the noble *Monsieur de Thou* well takes it, affirming ^c that it is alone applied often to such as haue small Dominions, and are as *Reguli*, or the like. Some interpret it ^d out of the application, *King*, but the nearest to exact truth is that which we haue before out of *Scaliger*, with whom *Theodore Spandugn* ^e agrees expressly. And in the title of *Muhamed Ben-David's Alagsarumith*, hee is call'd * *Alsheich* (being this very word of *Sa*, *Saa*, *Schah* or *Schach*) as by an attribute of dignitie. It is written often *Shahgh*, *Xa*, and also *Cheque*. Out of *Achmet's Onirocritiques*, the great *Scaliger* ^f cites. *Saa Nisāy Bāsīdus Persōy* i. *Saa Nisāy King of the Persians*. And here, saith he, *est aliud nomen multis Principibus Persarum commune, NISA. id eorum lingua est HASTA.* And *Senigar Saa filius Saa Regum omnium Persarum Imperator*, is in *Beniamin Ben-Iona*, and *Vāraranes a Persian King*, is call'd s *Κερασαα* from his being before Lord or Gouvernor of *Cerma*. About c 10. Lxx. after Christ the Persian King is in *Abraham Zaccuth* nam'd *Sultan Melich Sa* (the same which a Greek calls ^h *Μελιζα*) after whose death, he saies, the Chaliph of *Bagdad*, *Mulkadi Ben Kain*, at this Sultans wiues request, permitted his sonne *Mahumed* to raigne, which I the rather also note, because *Bodin* ⁱ affirms that the *Chaliphs* permitted not the name of *Dominius* to any, but themselves hauing, at first, supremacie ouer all those parts, and speaks of a Text in the *Alcoran* against it, which I could neuer meet with. There may be some such thing perhaps in some other of those *Zunas* i.

Coun.

g *Baldrick. Hist. Hierosolym. lib. 2*
Robert. Monach. lib. 3. alij eiusdem farinae.

c *Tbuan. Hist. stor. lib. 18.*
d *Linschot. lib. 1 cap 27.*

e *Apud Crustum in Hist. Constantin. pag. 65.*

* *Περσέυτες. sine senex.*

f *Canon. Isagog. 3.*

g *Agathias. hist. 4.*

h *Chrysococcus ap. Scaliger. vbi supra. Idem est, nifaller, Malicfah apud Leon. African. hist. 3.*

i *De Repub. 1. cap. 9.*

c Ignat. Patri-
arch. Antioch. ad
Scalig. quem
Consulas de
hoc Imperato-
re lib. 4. de E-
mend.
* Ver. Nouus
dies: si verbum
interpreteris.

d Theophylact.
Simocatta hist.
4. cap. 8.

* Nonnè Au-
sonios l. Italos
innuit?

Counsellors or Laws, which were after *Mahumed*, com-
posed by the *Chaliphs* commandment at *Damascus*. But
doubtles no better word for *Dominus* can bee then
Sultan, by which here this Prince of Persia, vnder the
Chaliphat is stiled. This *Sultan* is calld c *Sultan Gelal*
eddin Melic Sa (but his proper name was *Albu Erfa-*
lan) from whom the *Persians* haue their annuall account,
whose root is *A. Chr. CIO. LXXIX.* in the *XIIII.* of our
March, and is calld the * *Neuruz* of *Gelal Sultan Me-*
lic (saith *Scaliger*) *est Rex, Sa vel Scha Persis est nomen*
attributum Regibus. *Gelal* is Maiestie in Arabique, and
so he turns *Melic Sa Gelal eddin*, into *Melic Sa Ma-*
iestas Religionis. From this word *Edin*, is the name *A-*
ladin in the *Othomanique* race, which, as *Leunclaw* saies,
signifieth *Diuine*; but he allows not *Reineccius* conie-
cturing that all the *Turkish Sultans* had the name of
Aladin as a surname or title of Honor. From *Scab* in
the *Persian* title, they haue money called *Schablar*, as
the *Turks* haue *Sultanlar*, which we call *Sultanins*. Of
Schah, is *Padischa* a compound, whereof, before. The
Persian titles more ancient, are already elsewhere
toucht. As a corollary, take here another of them in
the middle times; *Χοσρόης ὁ Βασιλεὺς Βασιλέων. Δυναστευόντων*
Δεσποτῶν. Κλέιῳ ἐδων &c. i. *Chosroes King of Kings, Lord*
of Potentates, Lord of Nations, Prince of Peace, Saviour
of Men, Among Gods a good and eternall Man, but, a-
mong Men, a most Famous God. Most glorious Conque-
ror, Rising with the Sunne, Gining eyes to the Night, No-
ble by Birth, a King that hates warre, well deserving, ha-
uing the * *Alone vnder Pay, and keeping the Kingdom*
for the Persians. To Baram a Generall among the Persi-
ans, and our friend. *Baram* hauing before written to
Chosroes in almost alike fashioned stile. It was about
DC. of *Christ*, vnder the Emperor *Maurice*. It the rather
is obseruable, because both *African* and *Asiatique* Princes
do yet, euen as *Chosroes*, sometimes load themselves and
other

other Princes to whom they ^e write with strange, and doubtles by their Secretaries hardly inuented attributes. But in that league of CIO.DC.VI. twixt Rodulph 11, and the present *Grand Signior Achmet*, it was mongst other things concluded, That the ^f *Emperor* and the Great *Sultan* in all their Letters, Instruments, and Embassages should not stile themselves by any other additions, but by the names of *Welbeloued Father* and *Sonne*, to wit, the *Emperor* calling the Great *Sultan* his *sonne*, and the Great *Sultan* the *Emperor* (in respect of his yeers) his *father*. And that in the beginning of their Letters they might both take vpon them the name of *Emperor* respectiuely.

e Ex literis
Amuratis 111.
ad Sereniss. E-
lizeb. Reg. A:
1579. datis
constat. quæ
sunt apud
Hackluit. Itine-
rar. part. 2.
pag. 137.
f Mercur. Gal-
lo-Belgic. Tom.
5. lib. 4.

Speaking in the Plurall number. Why w^h is for any barbarous Nation to the Iews. The Rabbins reason of the Plurall. Inferiors honord, if namd by Superiors. Otherwise if Superiors namd by Inferiors. An example in our English law for the Plurall. Dei gratia. By whom vsd. The Princes of the Empire their Royalties. Dei Gratia anciently vsd by Bishops and Abbots. Expressing of Princes by the Abstract of their quality. Tua Maxima Fatuitas, to the Pope. Maiesty anciently in Rome, how afterward vsd. Celstitude, and Serenitie, to Dukes. No proper word for Maiestie in Greek. The Goddesse Maiestie. Crimen Maiestatis. βασιλεία in later Grecians for Maiestie. The Despot, Sebastocrator, and Cesar; how they were formally to be spoken to, or of. Maiestie, to our Soueraigns, when first. Grace, and Excellent Grace. Worship, and Worshipfull. Souerain Lady, to a Dutchesse. The difference of speaking in the Concret or Abstract. The Spanish Pragmatica

ca for the formality of the Kings stile in directions to him.

CHAP. VI.

Other appendants of Maieftie are, which giue a fpeciall form to the expr^{ss}ing of Titles. Speaking in the *Plurall Number* is one obferuable. As, *We command*: in the Person of *One* being a Monarch. Its certain that among ancient Latins the plurall Number often was for a fingular Person in common language. and (againft rules of Grammar) ioind with a fingular word. Not with *Accius*, *Nannus*, or *Plautus* only, but in later. *Catullus* hath *Inferanti Nobis*; and *Tibullus*, to his false Miftrefle:

Perfida nec merito Nobis inimica merenti.

But thefe, not to our purpofe. You fhall as often find the *Persian* and *Greek* Emperors in *Eſther*, *Ezra*, the *Macchabees*, *Hippocrates* his Epiftles and fuch more, to vſe the fingular as *Plurall*: Sometimes is a mixture of Both: as in that of *Ptolemy Philopator* to his Egyptian
 ans ^a Εἰς ἑαυτὸν καὶ ἐν ἡμῶν καὶ τὰ κοινὰ ἡμῶν. *I am well my ſelf and ſo are Our affaires*. The Jewes ſay that in their language for the plurality of Virtues and Power (רבוֹי חֲבוּרָה) ſuppoſd in a ſuperior, they vſe the *Plurall number* to cr of one Man. Their *Adoni* is plurall, yet often vſd as ſingular. Every tongue (ſaith one of^b them) hath its property. As it is honorable in the *Italian* (ſo vſually
 לשׁוֹן is interpreted; but queſtionles לשׁוֹן was indifferently, at firſt, vſed by them for any ſtrangers or
 Gentils ^c Country where their Religion was not, hauing its being out of the ſigles for עֲבוּרָה זָרָה i. *Cultus alienus ſive extraneus*, or *Idolatrie*, which they commonly expreſſe by עַן in abbreviature, and ſometimes
 לשׁוֹן, for *ſecundum cultum extraneum*) as its honorable in the *Italian* for an inferior to ſpeak to a Great man by
 the

^a Lib. 3. *Macchab.*

^b *Aben-Ezra* in *Genes. cap 1.*

^c *Elias Thiſbit.* in לשׁוֹן, omnes linguas, præter *Ebream*, ita diſtaſcribit.

the plurall number : so in the Arabique (the Ismaelitish he calls it) it is honorable for a Great man, as a King, to speake in the plurall. So likewise in the holy tongue it is honorable to speake of a Potentat Plurally, as Adonim & Baalim. For they say אדונים קטן, i. Domini durus, and also ולקח בעליו, i. Et accepit Domini eius. And vpon this conceit do they interpret the plurall of Elohim ioind with a singular Verb, which most of our Men take for a mysticall expressing the Holy Trinity. Their Grammarians make it an Enallage of Number, chiefly to expresse excellencie in the Persons, to whom its referd. With this, well agrees that which is obseru'd vpon Inno's ruminating on Aeneas his too good fortune;

— Méne incepto desistere victam ?
Nec posse Italiâ Teucrorum auertere Regem ?

Rex est (saith d Seruius) & mirè Aeneam noluit nominare. Honorantur n: Minores à Maioribus si suo nomine fuerint nominati. Contrà, Contumelia est si Maiores à Minoribus suo nomine nomenclantur. For the speaking to them in the singular Number, is very proportionat to their proper names. The vse of this for the Plurall, is known common at this day, but not proper to supreme Princes. In our Law-annalls, a c Quare impedit being brought by the King for the Prebendary of Oxgate, in the Diocesse of London, the Writ was Precipite Michaeli de Northumbergam, against which the Serieants except, as against Falle Latine. But, saies-Thorp, Falle Latine it is not, for it is a word of the plurall number, and therefore is of greater reuerence; and this is a common Fashion for the King to send to a man by the word, VO B I S. But, saies the Counsell on the other side, a man hath not seen such reuerence made to a Sherife. And afterward, the Writ was lookt on by the Iudges, and they saw it was Precipite, and at the end Habeatis ibi

d Ex Ms. Fuld.
excerpt. & Ser-
uio Danielis
inter alia
additum.

c 29. Ed. 3.
fol. 44.

f Apud Orteli-
um in Theatro.

g Bodin. l. de
Repub. cap. 10.

h Rebuff. ad
Constit. Reg.
Tom. 2. vt Be-
nific. ante
vac. art. 2.
i In Edit. Fre-
keriana Sigif-
mundi Baronis
de Herbestein.
k Andr. Kni-
chen. in Comm.
Iuris Saxon.
Duc. Sax. cap. 1.

* Fitzb. Nat.
Br. fol. 132. &
2. E.

nomina Saramonitorum &c. Whereupon it was adiudg-
ed to abate. They held, it seems, the plurall Number
not to be formally applied to any, but, at least, of the grea-
ter Nobilitie. That of adding *DEI GRATIA* in stiles,
is now more proper to supremacie. The Earldom of
Flanders, hath diuers prerogatiues, among which, one is
that its Prince may write himself *Dei gratia Comes*
Flandria, which is a part of Royaltie. *Et sunt alia ple-*
rag, lenissima (are the words of a great Politician) *qua*
Principum propria ducunt, vel ad Decus vel ad Dignita-
tem, vt Rescriptis addere DEI GRATIA; The vse
whereof, as he reports, *Lewes XI. Prohibited Francis.* then
Duke of *Bretagne*, as a forme proper to a Kings Title,
and so a French Lawier ^h expressly affirms it. Yet *Fer-*
dinand brother to *Charles v.* and Archduke of *Austria*
hath it in ⁱ his Letters to the Emperor. And the Duke
of *Saxony* vses it, being a Prince of the Empire, and ac-
knowledging to it a kind of supremacie, as Others like
him. His ^k Chancelors words are these; *Cum illud non*
fiat in despectum Domini concedentis, sed ad Amplifican-
dam Maiestatem eius & dignitatis concessa tutionem, re-
cte immemoriabili interstitio Principes nostri sapè dicta locu-
tione (he means *DEI GRATIA*) *usi sunt & etiamnum v-*
tuntur. Neither do I conceiue, why Princes that want
not the substance, but as it were the name of a King
only, should of necessitie abstain from it. In more an-
cient times it is familiar in the stiles of farre meaner
Persons then supreme Princes. *Rex Venerabili in Chri-*
sto Patri I. eadem Gratia Dunelmensi Episcopo; and
Guilielmo eadem Gratia Archiepiscopo Cantuariensi, are a-
mongst * our Writs. And, in the Epistles of *Iohn of*
Sarisbury, is *Rogerus Dei Gratia Eboracensis Archiepis-*
copus & Apostolica sedis Legatus Venerabili Fratri H.
Dei gratia Dunelmensi Episcopo. And from *Iohn of Sa-*
risbury himself, *Venerabili D. & Patri Carissimo Willi-*
elmo Dei Gratia Senonensi Archiepiscopo. The like is of-

ren in the Epistles of *Fulbert* Bishop of *Chartres*, *Gilbert* of *Vendosme*, *Anselm*, and such more of the old times. So *B. de Blancsfort* ¹ Master of the *Temple* vses it in his Letters to *S. Lewes* K. of *France*. Its frequent in the ^m Charters of the Archbishop of *Saltzburg*, and other Church-men of meaner note in those times. And in a Leiger book of the Abbey of *Malmesbury* I haue seen *Iohannes Dei Gratia Abbas Malmesburiensis & eiusdem loci conuentus salutem in Domino*. All these shew that heretofore those curious differences of *Providentia* or *Clementia Dei*, which are now vsd by Bishops and inferior Princes, were not so distinguishd from *Dei Gratia*, as later times (whose beginning I know not) haue made them. To expresse them by ABSTRACTS from the Concret of their qualitie, is Ordinary, As *Maiestie*, *Highnes*, *Grace*, &c. But the Forme is not proper to them; it being vsuall in old autors with such Substantiuies to designe out the subiect denominated of the Adiectiue; as

Virtus n Scipiade & Mitis Sapientia Lali.

for *Scipio* and *Lalius*, which are but as ^f *Appietas* and *Lentulitas*, For the indiuidualite, as it were, of *Appius* and *Lentulus*, or *Pataunitas* & for *Linies* stile. In like forme Γ's Τελεμάχοιο, and Ηεραλῆ & Εὐ are familiar for *Hercules* and *Telemachus*. And wanton *Catullus*, comparing a heauie fellow, vnworthily blest with a Delicacie in his marriage bed, to a log, hath this Ithyphallique:

Talis iste meus Stupor nil videt, nihil audit.

such more often occurre, and, especially, in Epistles of later times, written with *Probitas*, *serenitas*, *Sanctitas tua*, and the like; where, by the way, you may remember that of *Philip le Beau* of *France* ^a to *Pope Boniface* the VIII. *Sciat tua maxima Fatuitas, Nos, in Tem-*

1 *Epist. Regum & Principum*
Edit in Tom.
2. *Orient. Hist.*
pag. 1176.
m *Chronic.*
Rickerspergens.
sub ann. c15.
cl. & seqq.

n *Horat. lib. 2.*
Satyr. 1.

f *Cicer. lib. 3.*
Fam. Epist. 7.

g *Asinius Pollio*
apud *Quintilian. lib. 8.*
cap. 1.

a *Mart. Pol. 1.*
Chronic.

b Rotewinck in
Fascicul. Temp.
sub anno 1294.

g Adam Bre-
men[si] Eccl[esi]e.
cap. 20.

* Metropol. lib.
1. cap. 32.

c Orat. pro. C.
Rabirio.

d ff. ad leg. Jul.
Maie[st]. l. 1. §. 1.

e De Inuenti-
one lib. 2. §. 10.
Et Orat. Partit.
§. 50.

f Instit. tit. de
Public. Iudicijs.
§. 3.

g C. Theodos.
tit. de Fabricens.
l. 3.

poralibus, *Alicui non subesse*. The occasion ^b was from this most arrogant Pope his calling himselfe *Dominus Totius Mundi tam in Temporalibus quam in Spiritualibus*. And for Bishops, its noted in old Annals, that *Louderique* & Bishop of *Breme* (about DCCCXL.) was a proud fellow, because he would sometimes title himself *Custos*, sometimes *Pastor Bremensis Ecclesie*. Whereupon, (saies * *Crantzius*) *Uide Temporum simplicitatem quod non paterentur PASTORIS Vocabulum. Quid facerent, si ritum nostra atatis ambitiosum cernerent, ubi ex ore Episcopi insonare audirent, Nostra gratia, Nostra Pontificalis Dignitas, & reliqua his etiam gloriosiora*. But in this kind som abstracts are proper notes of Soueraigntie: as *Maie[st]ie* which is now competent to none but supreme Printes; And that, in substance, very anciently. For, in *Rome*, the highest power of Government being in the People (not the multitude but the whole Common-welth) as, in an absolute Monarchy and Παυσανία, in the Monarch; the word *Maie[st]ie* was proper to them. As *Authoritas in Senatu, Potestas in Plebe, Imperium in Magistratibus*, So *Maie[st]as* was in *Populo*, which ^c *Cicero* with others, will iustifie. And *Maie[st]atis Crimen* (saith ^d *Vlpian*) *illud est, quod aduersus Pop. Rom. vel aduersus securitatem eius Committitur*, which well agrees, with what was in that State before the Emperors. *Intentio est* (as for an example ^e *Tully* saies) *Maie[st]atem minuisti, quod Tribunum Plebis de Templo deduxisti*. And *Maie[st]us est Magnitudo quadam Populi Rom. in eius potestate & iure retinendo*. But when the summe of all things was transferd into the Emperors from the People, the *Crimen Maie[st]atis* became chiefly against them and their State. *Lex Iulia Maie[st]atis* (so ^f *In- stinian*) *in eos qui contra Imperatorem vel Remp. aliquid moliti sunt, suum vigorem extendit*. And then, towards the declining times, they tooke to themselues *Perennitas nostra, Eternitas & Nostra, Numen Nostrum, Tranquillitas nostra*

Nostra, *Serenitas Nostra*, *Maiestas^h Nostra*, and such like often occurring in the two Codes of *Theodosius*, and *Iustinian*. But long before that, although not with the first person, yet it was attributed to them. *Sueton* reporting that *Augustus* after the ciuill warres would not himself, nor suffer his neer kindred to call his souldiers *Commilitones*, but *Milites*, giues the reason; because he did think it *ambitiosius, quam aut ratio militaris, aut temporum quies, aut sua Domusq³ sua Maiestas postularet*. And in *Claudius* he speaks of *lenior Maiestati Principali titulus*. And, one ⁱ that liu'd in *Sueton's* time vnder *Traian*, to *Traian*. *Huius* (he means *Crimen Maiestatis*) *in metum penitus sustulisti, contentus Magnitudine, qua nulli magis caruerant quam qui sibi Maiestatem vindicabant*. I know, *Trebellius* ^k *Pollio* seems to make against this. He, speaking of *Gallien's* brother *Valerian* slain about *Millan*, and of the doubt whether he had been a *Cesar* or not, adds; *Constat de Genere, non satis tamen constat de Dignitate, vel, ut caperunt alij loqui de MAIESTATE*. As if *Maiestie* had then been a word first vsd for Dignitie. But as the most learned *Casaubon* obserues, that must be vnderstood of the Greater Roman Dignities beside the Empire. So that then first Court-flatterie began to stile the Dignities of the Emperors fauorits and such as were of higher Note, with *Maiestie*. For plainly to the Emperors, as you see, it was not before vnusuall. And, vntill this time of *Trebellius*, it may be well affirmd proper only to supremacy amongst them. Let it not moue, that *Maiestas* in another sense, was common to others, as *Maiestas Pueritia*, and *Maiestas Matronarum* obserud in *Liuy* and *Plinie*. That was in a regard of their priuac Quality, not publique Dignitie; and in a sense of that nature hath *Valerius Maximus* the last chapter of his 11. book titled *de Maiestate*. *Est quasi* (saith he) *pruinata censura Maiestas Clarorum Virorum, sine Tribunalium fastigio, sine*

h c. tit. de Silentia vsl. 1. & de Agri. l. Nulli.

ⁱ *Plin. in Panegyric. Traiano dicto.*

^k *In Gallienis.*

Appa-

1 Polyb. Πρεσβ.
in Fœderis A-
tolorum.

m Wefenbech.
in Paratit. & ff.
ad leg. Jul. Ma-
iestatis vide &
Gothofred. ad
dist. tit. & ad
C. eodem, l. 5.

n De Repub. l.
cap. 10.
g De his con-
sulas licet G.
Panciroll. ad
Notit. Dignitat.
cap. 3. vt iid
genus pluria.
o Harmenopol.
προχ. 5. cap. 9.
p Schol. ad Con-
stantin. Tom.
τις ἐνάσας.
q Glossar. Vet.
Græco-lat. v. 2.
Peti cap. 1.
com. 16. ἐπὶ ὀπ-
ται γεννηθέντες
τῆς ἐκείνης Με-
γαλειότητος

Apparitorum ministerio, potens in sua amplitudine obtinen-
da---quam rectè quis dixerit longum & beatum honorem
esse sine honore. But, this *Maieſtie*, publicquely applied,
was an expreſſing of Power and high place, not admi-
ration only of qualitie. So it may be well ſeen in that
of a noble Grecian, deliuering ¹ the *Maieſty of the*
Pope of Rome by Ἀρχὴ καὶ Δυναστεία τῷ Δέμῳ καὶ Παύλειον, i.
the *Empire and Power of the People of Rome*. And this
Publicque *Maieſtie* was after the diminution of the
Peoples libertie, conueyed ſolely to the Emperor; and
(howſoeuer that new application in *Pollio's* time, was)
the Ciuilians ſince haue referd the proper *Crimen Ma-*
ieſtatis only to the ^m Emperor. So, at this day, they
do by the Imperialls alone, as in *France* and with vs,
in reſpect of our Soueraigns only. But, by their leaue,
its not eaſily conceind how *Crimen Maieſtatis* muſt
not bee referd to Princes acknowledging indeed the
Emperors ſupremacie, But withall hauing all Regall and
Imperiall right in their Dominions; as diuers of the
German Princes haue: although they abſtain from this
abſtract in their titles, as, of the Dukes of *Saxonie*, *Ba-*
uier, *Samoy*, *Lorraine*, *Ferrara*, *Florence*, *Mantoua*, and ſuch
accounting themſelues as abſolute as any that haue but
the Name of Duke, *Bodin* ⁿ affirms; and that they are
Ceſſitudinis verbo contenti, aut *Serenitatis*, quam ſibi *Dux*
Venetorum tribuit. But this title of *Serenitas*, *Excellentia*,
Sublimitas, and the ^g like many are anciently giuen by
Emperors to their Lieutenants and others indiſtinctly,
as you may ſee in the Codes, Nouells, and Epiſtles of
Caffiodore. Its among the Greeks Γαλιότης. Ἡμέτερος
Γαλιότης i. *Noſtra Serenitas*. So Ρ παρχάλλω & βασιλεία
καὶ Θεοσιφῶν βασιλείαν ἡμῶν, i. *Sereniſſima Maieſtas Sacra-*
rum Imperatt. Noſtrorum. If, at leaſt, βασιλεία be *Maie-*
ſtas. Its hard to find a better word interpreting it. But
indeed, as *Cafaubon* obſerues, Greek hath not an ex-
preſſe word for *Maieſtie*. Som haue ^q turned Μεγαλειό-

THE *Maieſtas* and *Magnitudo*, but it properly ſignifies the laſt, not ſo well the firſt, which comes plainly from a Comparatiue. *Maieſtas* ita³, (are Caſaubons words) ſi verbi proprietatem ſpectamus, *Numinis eſt ſolius*: quod omnibus iſ, quæ magna dici poſſunt, eſt maior. *Uſurpationeſt cum Principibus maieſtas tribuitur*. But obſerue their tradition of the Godeſſe *Maieſtie*, They ſained that at firſt there was no diſtinction of Place or Precedence among the Gods, but that the meaneſt would ſometimes ſit in *Saturns* own Throne. And this, they ſay, continued

r Ouid. Faſtor.
5.

Donec Honor placido³, decens Reuerentia vultu
Corpora legitimis impoſuere toris.
Hinc ſata Maieſtas, qua mundum temperat omnem,
Qua³ die partu eſt edita, Magna fuit.
Nec mora conſedit medio ſublimis Olympo,
Aurea purpureo conſpicienda ſinu.

As *Maieſtie* was there bred of Honor and Reuerence, ſo proportionatly mongſt men, and thence the word applied to the ſupreme of Men. But alſo they uſd *Numen Imperatoris*, and *Oracula Auguſti*, for *Edicta*, and *θεωρομεν* for *διατάτμεν*, as if you ſhould ſay *diuinitus ſancimus* for *ſtatuiamus*. And before this great communicating of *Maieſty*, the Emperors had the attribute of *Sanctiſſimus*, and ſuch like. Theſe beginning vnder Heatheniſme, continued after Chriſtianitie. Whence, when they ſpeak of the *Crimen Maieſtatis*, they uſe *Διςθεσιον* or *ἐγκλημα τοῦ θεοδοσιώσεως*, which may be interpreted, a indgment or accuſation touching what is committed againſt a thing ſanctified or ſacred. But I think *Βασιλεια* will be moſt proper, in ſubſtance, for *Maieſtie*; although George Codin tranſlated hath alwaies *Regnum* for his *Βασιλεια*: Vnder fauour, not without error. They had alſo their *Ἁγία βασιλεια* i. ſacred *Maieſtie*: which was proper only to the Emperor, and that when others

f Paul. ff. de leg.
gat. 2. l. 87. §.
Lucius & Scæ-
uola ff. lib. 40. -
tit. 1. l. 3.
t Athab. tit.
περὶ Διςθεσιον.
& Gloſſar. Vet.
& Sanctitas
Regum ap.
Iul. Caſ. in
Tranq.
u Codin. &
Meurs. Gloſſ.
Græco-Barb. in
Βασιλεια.

c *Europalat.*
 περὶ Ο'φικκιάλ.
 quem tamen,
 absque Iunij
 Restitutione
 locorum, ne
 legas.

spake to him; he himself in modestie omitting *Sacred*, and speaking only ἡ βασιλεία μας. But *Maieftie* exprest in this word was communicated also to the *Despote*, *Sebastocrator*, and *Cesar*. The *Despot* was the heire or successor apparant of the *Constantinopolitan* Empire (vnderstand, of the times since *Alexius Comnenus*, though before him it were a generall name, as *My Lord*) the *Sebastocrator* the second from him in dignitie, and next the *Cesar*, *Protosebastus* and so forth. But, to our purpose, receiue this out of their c traditions. Before the Emperor they calld the *Despote*, *My Lord* (Δεσποτά μας) and *Maieftie* was applied to him: the *Sebastocrator*, *My Lord* (Δεσποτά μας) *Sebastocrator*: the *Cesar*, *my Lord Cesar*, in these words as the other; and to both these also was *Maieftie* (Βασιλεία) applied. But if any other Great men about the Court (πρὸς τοῖς ἀρχόντοισιν) had occasion to vse the *Despot's* name to the *Emperor*, they thus; *My Lord* (ὁ ἀνθεντόπελθ' μας) *Your sonne the Despote*. If they speaking among themselues mention'd him then: ὁ ἀνθεντόπελθ' μας ὁ δεσπότης i. *Our Lord the Despote*. For in later Greek μάς is *Our*, either corrupted from their ancient own, or induced by *Tartarian* or *Turkish*, wherein *Babamus* is *our Father*. If a great man spake to the *Despote*, he might either call him *My Lord the Despote* (with the word last remembred) or, for greater honor, *Our Lord the Despote*. If any of the *Despot's* seruants or followers, vsd his masters name to the Emperor, hee might not call him ὁ ἀνθεντόπελθ' μας, or ὁ ἀνθεντής μὴ ὁ υἱός σου (which I interpret to be in fashion the same with *Our*, *My Lord*, when we speake indifferently of any Nobleman) but ὁ κύειός μας ὁ υἱός σου ὁ δεσπότης i. *My Lord and Master, your sonne the Despote*. For so I thinke, κύειός is best here translated. If a man spake to any of their other Great men (ἀρχόντων) hee neuer vsd Δέσποτά μας, but κύειέ μας. On the other side κύριέ μας was neuer vsd to the *Despote*, but Δέσποτά μας. Neither could they render

render reason for all those, but because vse and custome had brought them to it. Neither hath the Grammaticall difference of *Κρίσις* and *Διακρίσις*; any thing to do here. For our Kingdome; *Maiestie* (saith the learned Author of the *Remains*) came hither in time of *Henry the Eight*, as *Sacred Maiestie* lately in our memory. Vnderstand him, as it was commonly in vse, and properly to the King applied. For in the Epistles of *Iohn of Sarisbury*, is *Maiestas tua*, diuers times to *Henry Fitz-lempresse*, vnder whom hee liu'd, and the same is there vsd also to Pope *Adrian*. Grace mongst vs, began in time of *Henry iv.* and Excellent grace, as you read in the *Remains*, vnder *Henry the Sixt*. High and mighty Prince vnder *Edward the fourth*. But, about those times it was not solely proper to the King, as it seems by the Concord (touching the title of the Crowne) twixt *Henry the sixt*, and *Richard Duke of Yorke*, made in xxxix. *Henry vi.* in Parliament at *Westminster*, with this title, *Betwixt the most High and most mighty Prince, Henry the sixt, King of England and of France, and Lord of Ireland, on the one partie, and the right High and mightie Prince Richard Plantagenet Duke of Yorke, on the other partie*; and the Duke of Glocester vnder *Henry the sixt*, is calld *High and mightie Prince* and the Duke of Excester, *Hault and Puissant Prince*. Anciently how our Soueraigns were, in this kind titled, may be obserud, vpon these examples. *Au Tres-noble & tréshonorable Prince & son trescher Seignior si luy pleist Monsieur Edward per la grace de Dieu Roy d'Engleterre, Signior D'irland, & Duc D'Aquitaine le sone Henry Percy reuerence & honours*: In a letter ^b to *Edward i.* written from *Dunwich*; and the like, in diuers other Records, is. And there the Barons of the Exchequer send to the King with *Nous maund à vostre hautesse, &c.* But also in times later then *Edward i.* titles and notes of Greatnes being not in that distincti-

^a Parl. 3. Hen.
6. art. 1. & 26.

^b Rot. 25. Ed. 1.
in Arce Londini de Rebus
Scotiam tangentibus mem.
4. 6. & sequius.

on or Curioſitie as now, ſom ſuch as are with vs mean,
were competent to higheſt Princes. I remember, I once
ſaw a Petition by a Biſhop to Henry v. ſubſcribd with
Your Worſhips Beadſman. About the ſame time a trea-
tiſe written of the order of the Coronation, hath thus:
After this the King ſhall be clothed agen with other
clothes, and Worſhipfully ſhall go to the Anter of
Seynte Edwardes Wyne; and the King is there calld
Worſhipfull Prince. So the Monk of Bury, Dan Lid-
gat ſpeaking of Henry the fiſt commanding him to writ
the Trojan Warre, ſaith

**The which emprise anon I ginn ſhall
In his Worſhip, as for memorvall.**

Hee vſually calls him *Moſt worthy*, or *worthy*, or *No-
ble Prince*, and *Soueraign Lord*. And plainly *worſhip* is
but an abſtract from *worthy*, and ſignifies, as *eſtimation*,
properly. ƿo ƿuƿuld ƿuƿſcipe ƿy he ƿegen lage ƿy-
npe i. *To worlds worſhip* (i. in worldly eſtimation) *hee
ſhall be in equall degree with a Thane*, ſaies a Canon of
Canutus his laws, ſpeaking of a Prieſt that liud free from
incontinencie: and in thoſe ſo ancient times it was a
generall title, but according to the perſon qualified. In
an old Saxon ^b tradition of their Nobilitie; *Then were
the wiſeſt of the people* ƿeopſƿcipe ƿƿynda ælc be hiƿ
maðe Eoƿl 7 Ceoƿl, ƿƿen 7 ƿeoden i. *worſhipwerthy*,
*euery one in his Dignitie, the Earle and Cheerl, Thane, &
Vnderthane*. So in later times Dukes and Earles haue
had *Worſhipfull* and *Right worſhipfull* applied to them.
An Epitaſh ^c is at Warwick in *S. Maries Church* there,
in part, thus.

*Pray Deuoutly for the Soule, whom God
aſſoile, of one of the moſt Worſhipfull
Knights, in his daies, of manhood & cunning,*

^b Ap. Lambard.
in Peramb.
Kant.

^c Camden. Brit.
Edit. Anglic.
Idiomatis. &
in Reliquijs.

RICHARD^d BEAUCHAMPE late Earle of
Warwick, Lord Despensers of Burgaueny,
and of many other great Lordships, whose
Body resteth here vnder this Tomb.

d Rothomagi
fatis concessit A.
C10. CD. XXXIX.

And his daughter the Countesse of Shrewsbury was
buried in S. Faith's vnder Panles, with

Here, before the Image of Ihesu, lieth
the Worshipfull and right Noble Lady
Margaret Countesse of Shrewsbury, &c.

But now euery Gentleman of better (rather richer)
Rank is saluted *Worshipfull*. And , on the other side,
what now is one of our particular Notes of Maiestic,
not giuen to any but the supreme , I mean *Soueraign*
Lord or Lady, hath been anciently bestowed on others.
The preface and dedication of *Alexanders* life , written
vnder *Henry VI.* by a Dominican Frier thus speaks,

To my souerayn Lady benigne and honorable,
Discrete, full of wisdom, of Gloucetre Duchesse,
A symple seruant, though I be vnable,
With deuoute hert with all my besynesse,
Send ioye, worschepp, welth, pees, and stabylnesse,
Betwix you and yowre euere more to lesse,
And so be schadowde wth grace that it neuer breste.

What, that hater of Monarchs , *Buchanan* hath in his
malicious dislike of giuing titles and attributes of great
honor to Princes, I omit, and leaue him to his error,
conuincd by the generall consent and allowance of
Antiquitie. But, touching these, it hath been questioned,
which is the more both elegant and honorable to speak
in the *Concret* or *Abstract*. That is , whether to say
Serenissime Princeps à te peto , or *A Serenitate Vestrâ*



c Christoph.
Becman. Schedi-
asm. Philologic.

peto. And some haue thought the first forme the best, because in that the *Accidents* and *Subiects* are together exprest, in the other the *Accidents* only being the note of Honor. But howsoever for elegancie, it seems the Abstract tastes as if it were more honorable. For that quality denominats, and, from it inherent in the Person, is the Honor giuen. Now, as it is inherent, and not predicated of the Person, its best exprest for its own Essence; Neither is it otherwise (as Logique teaches) properly in any Predicament. As *Album*, although in a formall signification of the thing design'd, it expresse a Certain *Ens per se*, yet as the formall and materiall or connotatiue signification, of it, is, it's *Ens per accidens*, id est, *aggregatum quid ex ijs quæ diuersis Prædicamentis ponuntur*. And *Albedo* is the *Ens per se*. Then, where the quality is, neereſt to its own single essence, exprest, that is in the *Abstract*, it seems, the Person is with ſomewhat more honor ſaluted, then if it were only *connotatiue* as they call it. For, *Vir excellentissime* doth but *connotatiue*, or by way of conſequent ſpeak *excellencia*; as indeed in euery *Concret*, but in like form and by an accidentall conſequence, is both the *accident* and the *ſubſtance*. But this is a moſt friuolous diſquiſition, which I had not ſpoken to, if I had not ſeen it queſtion'd. I adde out of the Spaniſh *Pragmatica*, publiſht vnder *Philip 1. 1.* againſt the multiplicitie of Titles giuen both to the King and other great Men, in the yeer *CIO.D.LXXXVI.* the *VIII.* of October, at *S. Lawrence*; that the King there would haue no other title in the beginning of any Letter to him, but *Senor*; in the ſubſcription only his name that wrote it; in the end of the Letter, only *God preſerue your Catholique Maieſtie*; and the ſuperſcription, *To the King our Lord*. The petitions to the Counſells, Chanceries, and Tribunals, might be titled with *Moſt mighty Lord*, but no more. The ſigning of Letters, ſcedules, and ſuch

f *Ariſtol. Meta-
phyſ. 7. cap. 6.
text. 21.*

such like should bee only with *By the King our Lord.* Diuers other particulars are in it, touching these kind of Titles to Other Great men, which in their more due place shall succeed.

Annointing of Kings. How Vnction in Heathenisme was vsd, to sanctifie. The Old Roman Prouinciall expressing what Kings were to be annointed, anciently. The vse of Vnction in the Eastern Empire; In France; Their Oile from Heauen; in Britain; the first King there annointed by the Pope; but a coniecture against the consent of old Monks. The Tale of a box of Oile giuen by our Ladie for Vnction of the English Kings, to Thomas Becket. Crowns, and their beginning. First vsd only to Gods. Whence Corona. An examination whether Crowns (except only the Cloth Diadem) were in more ancient times, amongst the Gentiles, for Royall distinction; and a Conclusion against common opinion. A place of Euripides interpreted, against the Vulgar, and his Scholiast. Crown Radiant, and the x i i. beams of the Sunne supposed in Antiquitie. A place in Polybius examined. Pharaoh's Diadem. A passage in Clemens Alexandrinus examined. Στέφανος. When the Cloth Diadem, or Fillet came first to be a Royall Ensigne in Europe. White proper to the Kings Diadem. Cidaris, or Citraris. Κροσσία. Tiara. Diadema. The Tulipants, or Turibants of the Princes of later time, in Asia. Error of Bodin touching them. Hæstia pro Diademate. The Crown or Diadem in the Roman and Constantinopolitan states. Of the Form, and Materialls of Crowns, somewhat. The Duke of Moscou's Cap. The Radiant Crown of the Duke of Florence. The Crown of British, English, and Scottish Kings. The Scepter. Caducæus. Birds and other things born in the Top
of

of Scepters. Eagles upon the Emperors Shooes. Their Red or Purple shooes, and Boots. Gilt shooes to the Roman Consuls. Swearing by Scepters, very ancient. The mouing the Scepter was an Oth. The beginning of that Oth, upon Seruius his credit. The Globe and Crosse. Pomum Imperiale. Μυλῶροϛ. The first Emperor hauing the Globe and Crosse. When vsd by our Kings. The Crosse, and Labarum. The punishment by the Crosse, and, the picturing it on the ground, forbidden. Νικηθεοϛ. The Croissant or half Moone of the Mahumedans. The reason of their vse of it. The great Respect and Honor giuen to the New Moon amongst Turks and Iewes.  Alilat and . Eilethya. Lucina. What the Iews writ upon the walls at a Childbirth. The Croissant among the Romans. Lunata Planta. Croissant set upon Images of Gods. Μωῖσσοϛ. Cubar. Venus. The Sunne upon the Tents of the ancient Persians.

CHAP. VII.

a Ordo Roman.
de Diuin. Offi-
cijs.

OF Nominall attributes, thus much. You may call other Reall Ceremonies, which consist either in Action, or Ensigns. In Action; as chiefly that of ANNOINTING at the inauguration. For Anointing, receiue this out of the ancient^a form of doing it. *Tunc Dominus Metropolitanus* (suppose other concurring ceremonies, at a coronation, past) *ungat de Oleo sanctificato Caput, Pectus, & scapulas, ambāsq; Compages Brachiorum ipsius, ita dicendo. VNGO te in Regem de Oleo sanctificato in Nomine Patris & filij & spiritus sancti. Et dicant, Amen. Pax Tibi, & cum spiritu Tuo. Deinde ungat sibi manus de Oleo sanctificato, ita dicendo: VNGANTVR manus ista de Oleo sanctificato, unde vncti fuerunt Reges & Propheta, & sicut vnxit Samuel Dauid*
in

in Regem, ut sis Benedictus, & constitutus Rex in Regno isto super populum istum. quem Dominus Deus tuus dedit tibi ad Regendum ac gubernandum. As its here expressed, every man must needs referre the Originall of Anointing to the ^b Iewes; which continued (som say) amongst them from their first Saul vntill Hircanus, from whom the Kingdom was transferd by Augustus to Herod. And by this they ^c interpret that of Daniel; *The Anointed shall be taken away*, after the end of his weeks. But there were certain Interregna twixt Saul and Hircanus, of which, howsoeuer the anointing was, regard in this assertion must be taken. From this Anointing, could not but a most honoring regard come to the Prince, amongst those specially which by effusion of Oile made consecrations to the Almighty. Iacob erected the stone he had slept on in Luz, poured ^d Oile on the top of it, and calld it Beth-el i. the house of God. Whence the Gentiles, by all likelyhood, had their ^f Betulus; and perhaps deriud their anointing of stones, whereupon Apuleius reckons Lapis vngvine delibutus among his sacred objects. And Arnobius his ^g Lubricatum lapidem & ex oliui vngvine sordidatum, wherein was comprehended both their Bounds and Marks of Territories, which vnguento velaminibusq; & Coronis Coronabant (as Siculus Flaccus his words are) and also ^h their other sacred Triuiall Statues. And Theophrastus, in his Character of Superstition, remembers for a part, the pouring of Oile vpon annointed stones or statues in the high waies. Hence the old Christians also by example (saith ⁱ Theodoret) vsd to annoint the Shrines of their Martyrs, and Chancells. The Iewish Priests ^k consecration was with Oile. And often occurs the name of the Lords Anointed. In our Europe, how sacred a Materiall it was anciently accounted, appears to euery one that hath but heard of Extreme Vnction, and the like. But of Christian Princes, the old

^b Decret. tit. de sacra Vnctione.

^c Cedren. pag. 149. v. Casaub. Exercit. 1. §. 2. & 3. Adu. Baronium.

^d Genes cap. 28. com. 18.

^f Damascius in vita Isidori ap. Photium. & Scalig ad Euseb. de Bætulo consulendi.

^g Aduers. Gent. lib. 1.

^h Mirut. Felix in Octauio. Videlis Pitheü Adu. 2. cap. 14.

ⁱ Quest. 83. in Genesim.

^k Exod. cap. 39. com. 7.

Provinciall of Rome thus : De Regibus Catholicorum & Christianorum. Et sunt quidam Coronandi & quidam non. Tamen illi qui Coronantur debent inungi ; & Tales habent privilegium ab antiquo & de Consuetudine ; alio modo non debent Coronari nec inungi sine istis , & si faciunt ipsi, abutuntur indebitè. Et sic incipiunt Nomina Regum Christianorum Fidelium hoc modo.

* *Christianissimus*, quod non nullis recentioribus in hoc loco catalogi citatum habes, exemplari meo Ms. deest.

a *Armenia*
apud Rebus-
sum.

b Vide supra
pag. 80.

c *Consulas*
pagin. 57.



Rex Hierosolymitanus Coronatur & inungitur.
*Rex Francorum * Coronatur & inungitur.*
Rex Anglorum Coronatur & inungitur.
Rex Cecilie (Sicilie) Coronatur & inungitur.
Rex Castellæ Non }
Rex Legionis Non } isti sunt coniuncti.
Rex Portugalensis Non.
Rex Aragonie Non.
Rex Nouargie (Noruagie, it seems) Non.
Rex Nauarreg Non.
Rex Danorum Non.
Rex Boemie Non.
Rex Vngarie Non.
Rex a Armanie Non.
Rex Sorbie (perhaps Seruie) Non.
Rex Cypri Non.
Rex Sardinie Non.
Rex b Catholicus Non.
Rex Comagie (its likely, it should be c Cona-
stie) Non.
Rex Nimianie (Momonie, it seems) Non.
Rex Vltonie Non.
Rex Collen Non.

Et sciatis quod hodie Non sunt plures Reges Christianorum, nisi de Novo Crearentur. So are the words of my Ms. Copie, anciently written, which supposes, you see, but foure Kings honored with Vnction, the Hierosolymitan, the

the *French, English, and Sicilian*, and the two Emperors of the East and West. In the Coronation of him of the ^d East, the Patriarch, at the instant of making a Crosse with the Oile on his head, crying aloud, Αγιος, i. *Holy*, and then Αξιος, i. *Worthy*. Which was, it seems, the reason why the *Constantinopolitans* cried e *Ayos Phasileos Marchio* at the taking of the Empire by *Baldwin Earle of Flanders*, when they thought verily that *Boniface Marquess of Montferrat* should haue been their Emperor. The Marquess being then with the Earle. There is a *Prouinciall* ^f printed, whereiii others are reckond that are not here, and some omitted that mine hath. And after *Rex Bohemia* follows in that, *In Ibernica. Catholicus. Rex Colonienfis. Comachia. Rex Minania Mena. Cathelina. Ibi hodie non sunt Reges sed Tota Hibernia est sub Rege Anglia.* What *Catholicus* doth there I vnderstand not; nor what in my Copy, vnlesse you interpret it as I haue, with doubt, coniecturd where I speak of the King of *Astures*. The corruption of Names is such, that you may well think; the credit of the Monument, often changed and transcribed; hath been long of the decaying hand. But time (and that long since) hath brought the ceremony to euery crownd *Christian King*, although withall he be a kind of subiect, as the King of *Bohemia*; who when he was a meere Prince of the Empire, was crown'd and annointed. The *French* would needs challenge Propriety of Appoinyng to their Soueraigns being other Princes. They talk of Oile descended from heauen in a vessell kept at *Rheims*, wherewith their Kings haue euery bin annointed, and refer it to a miracle in the Baptisme of King *Chlovis* or *Lewes I.* about y^e of Christ. Of it, one of their Poets, when *Apollo* was from home, speaking of ^h the Coronation of *Philip Augustus*;

—scep trifero fultis redimitus honore

Magnanimus sacro Rex delibutus Olino;

d *Cantacuzen.*
hist. 1. cap. 12. &
Europalat. xepi
O'p'ix. Παλατ.
e *Guntber.*
hist. *Constantino-*
polit. id est *A-*
γος Βασίλεως
Μαξιμοι. fan-
ctus Rex Mar-
chio.
f *Apud Robuf-*
sum in Praxi
Beneficiorum
part. 3. Extrat.

g *Akrid Bull.*
Carol. 4. cap. 4.
h *Gul. Brno.*
Philippid. 1.

*Quo Deus, Angelicis manibus virtute parato
 Divina, nostris concessit Regibus uti :
 Ut sacrentur eo soli specialiter illi,
 Qui successivè Francorum sceptrâ capeffunt.
 Quo maior Nostri patet excellentia Regni
 Dignior ut verè Rex noster Rege sit omni.
 Quem sacrare suis Remorum Metropolitès
 Cum Compresulibus habet illo Crismate sacro,
 Hoc ad opus solum, quod calica fudit Oliua.*

But no good authority will iustifie this. Is it likely that Gregory of Tours so much giuen to the Relation of Miracles, would haue omitted it? One moreⁱ iudicious, and not flattering the idle traditions of his own Nation, denies (and not alone) that there were any *de la premiere lignée, oinēt ny sacre à Rheims, ny ailleurs* (that is, of the Merouingian line, which continued till about 1000. of Christ. But its expressly remembred in story that Pipin, the first of the Carolin stock was appointed) *mais de la second & troisieme la plus part ont esté sacrez & oinēt en auters lieux q' à Rheims, quoy que les Archeuesques de Rheims debattent ce droit appartenir à eux & à leux esglise*. By the second and third line he means the Carolin, and Capetan; the Carolin succeeded the Merouingian. And I wonder why Hierom Bignon^k a French Antiquary, now living, takes it so cleer, that their Royall vñction began in Chblouis. We could giue better authority for the Kings of this Ile, of neer 110. years since, and much more according to some. Gildas speaking of the errors in Religion, and neglect of all Goodnes among the old Britons, addes, *m Ungebantur Reges, non per Deum sed qui cateris crudeliores extarent, & paulo post ab Vñctoribus, non pro Veri examinatione, trucidabantur, alijs electis trucidioribus*. But I will not be confident that it proues Vñction in those times. The Phrase might be vsd by him, as at this day

ⁱ Du Hailan
 des aff. du Fr.
 liure 1. Idem
 ferè Tillius.

^k De l' excell.
 des Roys liure. 4.
 l Vixit Gildas
 A. Chr. 470. Si
 fides habenda
 Autori vitæ
 eius in Biblioth.
 Floriac.
^m Et Galsfrid.
 Monumentens.
 lib. 9. cap. 3. ex
 epistola Gild.
 hoc memorat.

day an Hereditary King after his Ancestors death, is said to be *Rex* or *Imperator salutatus* : which alludes only to the old *Roman* forme of salutation in making their Emperor ; as we say also in *Imperium euectus est*, deriu'd from that Custome of taking the design'd Emperors vp on Shields in the Camp. The first of our Kings annointed, that best of ancient authority speaks of, is *Alured*. He, in the life of his father *Ethelulph*, being sent to Rome, was there in Confirmation made Pope *Leo* *iv*. his godsonne, and specially annointed as a future King. So the consent of *Afferius Meneuensis*, *Ethelwerd*, *Malmesbury*, and the rest of our old Monks, iustifies. But with what discretion or honestie should the Pope annoint a child of v. yeers old, as a King, in hope of succession, while his father was liuing, and three elder brothers also, *Ethelbald*, *Ethelbert*, and *Ethelred* ? I rather incline to beleeu that the Chrism vsd in Confirmation, and only perhaps to that purpose, by the Pope, was, afterward by English Monks, not without sufficient cause admiring this braue Prince when hecame to the Crowne, taken also as a designing *Omen* of his following greainesse, and, that so they might speak the best and largest of what the Pope did, and thereby giue a speciall honor to their King, supposd for an Vnction *in Regem*. But howsoeuer, you may see what was thought of it by this old ⁿ honest rhymer.

ⁿ Rob. Gloucestrensis.

Alfred this Noblemon, as in the ver of Grace he nom,
 Eyght hundred and sixty and twelue, the Kingdom,
 Arst he adde at Rome ybe, and vox is gret wisdoome
 The Pope Leon him blessedde, tho he thuder come,
 And the king is Crowne of this lond, y in this lond put is:
 And o Clede him to be King, ar he were King ywis.
 And he was King of Engeland, of all that there come,
 That verst thus yeled was of the Pope of Rome,

o Oyled.

And sutt he other after him of the Archebifshop echon,
So that biuore him, thur King was ther non.

None of this excludes Vnction before, but on'y wils him the first annointed by the Pope. But we need not much blame the *French* Tradition of their Heauenly oile. Our *English* haue as good a Tale. That Our Lady gaue *Thomas Becket* Archb. of *Canterbury*, being in banishment vnder *Hen. II.* a Golden Eagle full of precious Ointment, inclofd in a stone vessell, commanding him to preferue it, and foretelling *quod Reges Anglorum qui ungerentur hoc unguento pugiles essent Ecclesia, & Benigni & terram amissam à parentibus pacificè recuperarent, donec Aquilam cum Ampulla haberent.* He committed it to safegard in a Monasterie at *Poiters*, where *Henry* the first Duke of *Lancaster*, vnder *Edward* the Third in the warres of *France*, had it deliuered to him, by a Holy man (they say) which found it by Reuelation. The Duke gaue it the *Black Prince*. He sent it to the Tower, there to be safely kept in a chest strongly hoop't with Iron, where *Rich: II.* sonne to the *Black Prince*, in searching for his fathers Iewels, lighted on it, and much desired to bee annointed with it. But the Archbishop answered him, *sibi sufficere quòd semel per manus suas sacram suscepit in Coronatione pristina Vnctionem, quæ habere non debuit iterationem.* The King notwithstanding caried it with him into *Ireland*, purposing, perhaps, there to haue been annointed with it, but, in his returne, at *Chester* he deliuer'd it to the Archbishop, confessing, that he did resolue it was decreed, he should not be annointed with it, and so indeed it fell out. For, after him deposd, *Henry IV.* was honor'd with this supposd diuine Ointment in his Coronation. Then need not the French argue their Kings Honor from the Celestiall Vnction,

Vngume cum Reliqui sacrentur materiali,

as Brito saies; Heers as good and Diuine an Ointment for the English. But I think, Reader, if you can ludge, you belecue both alike, I relate this of our Lady, as I find it; And credit it as I do the stories of *Numa's* being instructed by *Egeria*, *Minos* or *Talus* by *Iupiter*, or indeed like the storie of that *Vitreus Ordinationis liber*, giuen by an Angel to Saint *Columba* for the forme of making *Aidan* King of Scots, about the yeer DC. and such more. Pretence of Holinesse and Particulars recei'd from Saints or Angels wrought much, mongst the Multitude, in establishing State Greatnesse. Examples are obuius. For more Particulars in Vnction of Princes, I send you to the diuers publisht Coronations. *Inunguntur Reges* (saith *Thomas* ^b *Becket* of Canterbury) in Capite, etiam pectore & brachijs, quod significat *Gloriam, Sanctitatem, & Fortitudinem*. And it was long since said in ^c our Law, and applied to our Kings, that *Reges, Sancto Oleo Vncti, sunt Spiritualis Iurisdictionis Capaces*. Neither is this anointing much disproportionat to that which ^d is deliuerd of a kind of initiating the old *Persian* Kings, at their inauguration, with ceremonies of Religion. Of *Ensigns* externall, the chief are, CROWN or DIADEM, SCEPTER, GLOBE and CROSSE; with other more particular to some only, which by the way we shall also enough touch. *Quis omnino Regum* (saith *Tertullian* vpon that in *Esay* cap. 9. 5.) *insigne Potestatis sua humero praefert, & non aut capite Diadema, aut in manu Sceptrum, aut aliquam propria Vestis notam?* So you must read it, not *aliqua proprietate vsus noua*, as the Publisht Books (before *Pammelinus* his Edition) are in that place. I wonder how *Beatus Rhenanus*, and *Francis de La barre* could not see it. Compare it with the like words of the same Autor in his III. against *Marcion* cap. 19. and you shall see most plaine reason for the correction. For CROWNES; To speak of them and all their seue-

a *Adamann.*
Scot. Vir. S. Co-
lumb. lib. 2.

b *Epist. ad Hen.*
2. ap. Matth.
Paris.

c 33. *Ed. 3. tit.*
Aide de Roy.
103.

d *Alex. ab Alex.*
Genial. Dier. 1.
cap. 27.

e *Aduers. Iu-*
deos. cap. 11.

rall ancient vses, were to stragle exceedingly out of the purpose. So different are they, and farre from the present matter. If you desire to know how they had place in Bankets and feasts, among Louers, in sacrifices and solemnities of Gentilisme, rewarding deeds both Martiall and Mercuriall, with such varieties, Read the large discourses of them in *Athenæus*, *Pliny*, *Tertullian* in his *De Corona Militis*, *Clemens Alexandrinus*, *Agellius*, especially the diligent and learned *Paschalius*. The ancientest mention of a Crown is in *Moses*, speaking of the High Priests accoutrements, with his golden Triple * Crown, more particularly describd by *Iosephus*. Tradition among the Gentiles makes *Bacchus* the first inuentor of a Crown or Diadem. Hee, they say, first made him one of Iuy (the same perhaps which hee gaue *Ariadne*) and by example of his *Menades* and *Mimallons* wearing such in his *Orgia*, Other Priests and Sacrificers Crownd themselues with Herbs and Plants, dedicated to their seuerall Deities. *Antiquitùs* (saith e *Pliny*) *nulla nisi Deo dabatur. Ob id Homerus* f *Calo tantum eas, & Prælio uniuerso tribuit. Viritim verò ne in certamine quidem ulli. Feruntq; primum omnium Liberum Patrem impoisse Capiti suo ex edera. Postea Deorum honori sacrificantes sumpsere, victimis simul coronatis. Nouissimè & in sacris certaminibus usurpata, in quibus hodièq; non Victori dant, sed Patriam ab eo Coronari pronuntiat. Inde natum ut etiam Triumphaturis conferrentur in Templis dicande, mox ut & ludis darentur.* But in all these the honor was chiefly refer'd to som Deity, not to the Person crown'd. And those set by Louers on the Posts of their Mistresses dore, or els where, were not so much to hirselve as to *Cupid* or hir *Genius*.

* *Exod.*
cap. 28. & 39.
Ioseph. Archæol.
3. cap. 8.

e *Hist. Nat. lib.*
16. cap. 4. &
lib. 7. cap. 56.

f *Coronas Gentium*
Dijs tributas habes
apud *Ierem.* in
Epist. Baruchi.
prophetiæ sub-
nexa.

*Flora ferta, Meum Mel, & hac tibi Carmina dono,
Carmina dono tibi, ferta tuo Genio.*

Saics.

Saies *Apuleius* to his sweet-heart. From the use of them in Sacrifices and Dances sacred to their Idols, came the name ^a *Corona*, anciently written *Chorona*, & made Latin from χορωνός (signifying the same that στέφανος, i. a Crown) which they will from χορds or χορευται, i. the Dancers or Singers, and number of the solemnizing Sacrificers; whereto questionles *Isidor*^b had respect in his, *Nomen Corona hac ex causa vocatum quod initio circum aras curreretur, atq; ad imaginem circuitus vel Chori est formata.* Thus, by ancient authority, that which is in our Idioms *Corona* or *Crown* had its originall. But how a *Crown* (except the *Cloth Diadem*, whereof presently) by that name was among the Gentiles anciently for a Royall distinction, I conceiu not. The Rewards giuen in the *Gracian Games*, *Roman Warres*, and elsewhere, shew the contrary. *Demosthenes* his *Crown*, about which so much *Rhetorique* was spent, twixt him and *Aeschines*, and that of *Hippocrates*^c giuen him at *Athens* for his helping their Great Plague, and such more seem to do as much. But *Hippocrates* his was of Gold and in value (χρυσῶν χιλίων) DCC. L. pounds of our Mony; which plainly was not fit to be worne. But the value, being his reward had this name (as other examples are &) as that Tribute was called στεφανικόν, which was paid to the *Romans* and other States by such as gaue ἢ φόρον ἢ γεμῶσι μᾶλλον ἢ στέφανον φίλοις as *Suidas* his words are, i. not rather a Tribute to their Superiors, then a Crown to their Friends. And στεφανικόν, saith he, λέγουσι πᾶν τὸ ἐν χάριτι λόγῳ διδόμενον, i. they call STEPHANICON (CORONARIVM) what euer is giuen as a Reward or Benefit. And hence is it that in the Embassages of forreign Nations to *Rome*, so often occurs for presents, στεφανοὶ πολλοὶ χρυσοῖ. And a golden Crown was one speciall, among the Rewards giuen by the *Romans*; their *Murall*, *Castrensis* and *Navall* were^d of Gold, and in later time the *Triumphall*. I know som make the golden

^a *Apion*. ap. Athenæum, *Dipsosoph*. 15. ex *Simonide* (cuius ibi citata carmina emendatiora, vide apud *Is. Casaubon*. In dictum locum) & *Festus*.

^b *Origin*. lib. 19. cap. 30.

^c *Dogma Athen.* inter *Hipocrat.* *Epistolas*. Vide quod *Thucyd.* *hist.* 2. habet de *Brasida aurea Corona donato*, & *tranijs ornato*.

^d *Agell.* lib. 5. cap. 6. *Polyb.* *hist.* 6. alij.

- den Crown amongst them and the *Gracians* also, an old
 b *Archeolog.* 3. Ensigne Royall. And *Dionysius* ^b *Halicarnassens* expressly
 c *Æneid.* 8. & deliueis that the *Hetrurians*, amongst other Notes of
 12. supremacie giuen to *Tarquinius Priscus*, furnish'd him
 with a golden Crown. So in *Euander's* ^c speech to *Æ-*
neas.

*Ipse Oratores ad me Regniq̃ Coronam
 Cum sceptro misit, mandatq̃, insignia Tarchon.*

And that Great Poet in another place,

————— *ingenti mole Latinus*
Quadrifugo vehitur curru, cui Tempora circum
Aurati bis sex Radij fulgentia cingunt
Solis aui specimen —————

- Which the learned *Paschalius* interprets for a Crown
 Radiant, and as a note of supremacie. It might seem
 d *In Oreste.* out of ^d *Euripides* his words, that mongst the *Gracians*
 it was so too. He speaking of *Atræus* brother to *Thyestes*
 saies:

Ἢν στέμματα ἔλωας ἐπέκλωσεν Θεά
ἔριν —————

- Which is interpreted in the publisht books *Cui dans*
Coronam, destinavit Dea (*Fatum, sine Lachesis*) *Discor-*
diam, which is well enough iustifi'd by *Aresenius* the
 e *In Agamem-* Greek Scholiast on that place interpreting *στέμματα* for
 none. *στέφανος ἢ βασιλείαν*, i. a Crown proper to Kings. And *Seneca* ^c personates *Thyestes* with

Hoc est Vetussum Pelopœia limen domus,
Hinc auspiciari Regium Capiti Decus
Mos est Pelasgis —————

- Vsing in his Tragedies of those times the word *Vincula*
 for the *Diadem* or Crown. And, of *Agathocles* in Egypt
 f *Histor.* 15. vnder the *Ptolemies*, ^f *Polybius*, as *Peroit* turns him, speak-
 king

king of *Aristomenes* the Protector, hath *Vocato ad se Agathocle Coronam Auream soli ex illis qui presentes erant imposuerat; id quod solis Regibus fieri solet.* But none of these proues what som learned would collect, although the chiefe of these testimonies are indeed omitted by such as haue labourd the question. To that of *Halcarnassens*, may be answered; he, being a *Gracian* and knowing that in his time the *Triumphal* Ensignes had mongst them a Gold Crown, and that most of the rest were deriu'd from the *Hetrurians*, soon thought that thence the Golden Crown also had its originall. But *Festus: Triumphales Corónæ sunt, quæ Imperatori Victori Aurea præferuntur, quæ temporibus antiquis propter paupertatem Laureæ fuerunt.* If they were of Baies anciently, how then were they of Gold? For here *Festus* must be vnderstood of Baies only in them, without mixture of Gold plates, which in later time was vsed; as also to haue both the *Laurell* and *Gold Crown*, as *Bullinger* well obserues. And, then *Dionysius* his assertion, that the Crown and other things there mentioned, were such as the *Lydian* and *Persian* Kings vs'd, being refer'd to the Crown, is false. For they vs'd a *Diadem* of cloth as anon we shew. But the relation is better in *Florus*. *Duodecim* (saith he of *Tarq. Priscus*) *Tuscia Populos frequentibus armis subegit. Inde Fasces, Trabea, Curules, Annuli, Phalera, Paludamenta, Prætexta. Inde quod aureo curru quatuor equis triumphatur. Toga picta, Tunicaq; palmata, omnia deniq; decora & insignia quibus Imperij dignitas eminet.* Where are included, it seems, the *Laurell* and other such, but not as speciall Notes of Royalty; rather of particular Triumphs, and communicated dignity. Could the *Romans* otherwise, so much hating the name of a King, haue tolerated Laurels and such Crowns so soon after their *Regifugium* as they did? And for that of *Tarchon*, the Exposition of *Seruius Honoratus* is directly against what others collect. He inter-

prets Regniq; Coronam, by Insigne. Non reuera (are his words) Coronam, quam Tusci Reges nunquam habuerunt; ergo species est pro genere. What can bee more plain? For that of *Latinus* his Twelue golden Beams on his head, who sees not that they were as a Crest imitating the *Sunne*, whose Nephew *Latinus* was by *Circe*? That was no more a note of Royalty in him, then the like of *Ætes*, King of *Colchos*, of whom in the *Argonautiques* attributed to *Orpheus*;

Ἀμφὶ δὲ οἱ Στεφάνῳ κεφαλῇ ἔχε θυγαυρόεσσιν,
Ἀκρίσιν φλογέαις

* *Servius* Honorat. ad *Æneid.* 5.

i. his head had a Radiant helme on it; for *στέφαν* and *στέφαν* is, to the Ancients, an helme, as *Corona* also to the * *Latins*. And was not *Ætes* sonne to *Phœbus*, or the *Sunne*? Both he and *Latinus*, in memorie of their Ancestors, bare on their helms those beams, as *Cæsar* in his coins did his Grand Dame *Venus*, as *Parthenopæus* did his mother *Aralanta*, or as *Alexander* did the *Rams* horns of *Jupiter*, *Hammon* (his supposed father) whence he is call'd *Dhilkarnijn*, that is, double horn'd. And in Antiquitie the beams of the *Sunne*, with a reference, it seems to the XII. Signes, were of the same number, as the most learned *Virgil* expresses. That is iustified out of the old Interpretation of Dreams. One dream'd that he was a *Sunne*, and had eleuen beams; the successe was, that he became a Generall of an Army, but soon in this Greatnes died, because (as they a said) his dream containd not the perfect number of Beams: and the Lady b *Philologic*, at hir Marriage with *Mercurie*, saies to *Phœbus*;

a *Artemidor.*
Onirocrit. 4 c. 51
b *Martian.* *Capella* de *Nuptijs*
Philolog. lib. 2.

————— *Radijsq; sacratum,*
Bis senis perhibent caput aurea lumina ferre,
Quod totidem menses, totidem quod conficis horas.

For

For that of *Enripides*, he thinks his Scholiast *Arseni-*
us talkes as if hee could not see wood for trees: hee
 confesses that *σέμματα* signify's *ἐρία*, i. the wooll that
 goes about the distasse, circling it as a Crown; for, as
 well wooll as hempen staffe was so spun. And, what then
 can *ἐνώσαα* signify better then *Carding* .i. *Carminans*?
 and, the whole thus interpreted, *Cui, lanam carminans,*
venit Dea discordiam, Well iustifies the Noble Poets v-
 sing and continuing the known fiction of the Desti-
 nies in their spinning out of mens Fortuns. Nay, what
 could be more proper in the allusion, then to suppose
 her first card or pull the wooll in peeces, and then
 make hir web of Discord? And, for that of *Seneca*,
 who knows not the common liberty of good Poets, in
 not keeping themselves to the exact properties of their
 Tragedies or Comedies age, nor of the place of their
 Scene? Though it be a great fault, yet it's an ancient
 one. And worthy *Seneca* (living in a later time, when
 it was known that a Diadem was a Note Royall) hath
 not this example alone of that kind. What euer *Pe-*
rot hath, *Polybius* himselfe proves no such thing: His
 words are these, *ἐπὶ Δείπνον καλέσας τὸν Αγαθοκλέα, χρυ-*
σὸν στέφανον ἀνέδωκε μόνῳ τῶν παρόντων: ὃ τοῖς Βασιλεῦσιν
αὐτοῖς ἐδόξ' ἐστὶ μόνοις ἀσχωρεῖσθαι .i. hee invited him to a
 feast, and, mongst all then present, gaue him only a gol-
 den Crown, which by custom was allowd only to Kings. Be-
 cause he had a crown of gold as proper to a King at
 the feast, it follows not, that therefore it was an or-
 nament Royall, as it was a Crown, but as it was gold.
 For children in Philologic know that, at feasts alwaies,
 they all sate Crownd. This passage discovers that the
 King had his Crown of gold, and therein differ'd
 from the ordinary Guests. The old Egyptian Kings ho-
 nor'd their heads with images of chosen^d beasts, not
 gold Crowns. And if the story of *Moses* his letting fall
Pharaohs Diadem be true, it may be well coniectur'd

c *Adi, si vis,*
Lips. ad 1. An-
nal. Tacit. Num.
129. & Iustin.
lib. 18. de lega-
tis Romanis in
Ægyptum mis-
sis.
d Diodor. Sic.
Biblioth. G.
e Ioseph. Antiq.
Iud. 1. cap. 5.

f Clem. Alex.
 Pedagog. 2. ca. 8.
 g Ita, hunc
 locum optime
 (vt omnia) e-
 mendauit. V.
 Cl. Is. Casaubo-
 nus in Suetonij
 Neronem.
 h Casaubon.
 Animad. in A-
 then. 1. cap. 16.
 i Pindar. Olymp.
 3. Pausanias E-
 l ac. d. & v.
 Scholiast. ad Eu-
 rip. Hecubam.
 k Scholiast. A-
 ristoph. ad Plu-
 tum. locus ve-
 ro ille Aristote-
 lis, Scholiasti
 citatus, est in
 ἀκροσμ. θάυμας.
 vnde & legen-
 dum, ἐν παν-
 θέῳ, non παν-
 σθενίῳ (quod
 deprauatum a-
 pud Scholia-
 stem) vti &
 Suidas in Κοτί-
 νῳ scripsit.
 Nec, vtrum ē
 Pantheo an ex
 Hyperboreis,
 planta fuerit
 translata, hic
 disputandum
 est.

that it was a fillet, such as the *Asiatique* Kings had, for
 otherwise had it been gold, *Pharaohs* discretion
 would haue been much desired, for putting it on a
 sucking child's head, the weight would hardly haue fit-
 ted the infant. And if *Agathocles* would haue been like
 the *Macedonian* Kings (which the story perswads e-
 nough that hee would) hee must haue had the cloth
 Diadem. Briefely, had the Ancient *Heroes* vsd any
 Crowns, as Royall Notes, *Homer* would not haue been
 silent of it. In his time, saith a learned f Father, the
Grecians had not vse of Crowns. For neither the woovers
 nor the delicious *Phæaces* vsd them. And in Games, at
 first, the Reward was of such things as were proposd (ἀθ-
 λᾶ 8) then came in vse (ἐσθλῶν .i.) a gathering from
 the spectators, thirdly, followed the casting of Flowers on
 them (σπυρδοκόλια) and at last (στῆφανος) the Crown. Yet
 I beleeeu not this whole Assertion. For plainly *Homer*
 hath the word σῆφανος and σπυρδον, but to other purpo-
 ses; and therefore, as the learned haue h obseru'd, knew
 what a Crown (as it was vsd) was. For a word in its
 proper sense alwaies is in being, before it can be made
 a metaphore. And in the Heroique times, good autho-
 ritie expressly tells vs of Crowns in their kind. *Hesiod*
 saies that the *Hera--σῆφον ἀνθεσι ἐλαεινῶσι .i. Crowned with*
Spring-flowers Pandora. And *Hesiod* is thought, by some,
 ancients then *Homer*. But what is more obuiousthen
 the Oliue brought out of Northern *Scythia* by *Hercu-
 les*, and planted in the *Pantheon* at *Elis*, whereof, the
 institution was that, all Crowns should bee made for
 Victors in the i *Olympians*? This they specially called
 k *Καντίστανος*, that is, whose leaues and twigs were fit
 to make a faire Crown. The fabulous referring of the
 Originall of Crowns to *Bacchus*, or *Prometheus* shew
 how ancient their vse was. Nonnulli (saith *Hygenus*, in
 his Poeticall Astronomy, of *Prometheus*) *Coronam habu-
 isse dixerunt, ut se victores impune peccasse diceret. Itaq;*
homines

homines in maxima laetitia doloreq; Coronas habere constituerunt. Id in exercitationibus & Conuiuijs perspicere licebit. But to conclude the purposed point, Remember the relation of *Diogenes Epicureus*. He requested *Alexander* to a giue him the honor of a *Atheniensis* Dr. *prof. lib. 5.* wearing a golden crown with Vertues picture on it, whose Priest he profess himself; *Alexander* did so, and *Diogenes* presently gaue it to his sweet-heart *Lyfiodos*, and shee without exception ware it. The golden crown (especially in some part of *Asia*, as *Causabon* obserues) was an ensign of Priest-hood, and in that regard desired by *Diogenes* professing to be Priest to Vertue. What thought was of it amongst them as it respected Royaltie? These testimonies as well proou that Crowns in both the *Roman* and *Græcian* state were not anciently notes of a King, as also giue light to answer other like occurring arguments against it. For many are, but all I think of such kind, as those before remembred. Its to be inquired how in other states. If you take a Crown and Diadem as One (which may well be in respect they are both but *Vinctula Capitis*, and differ originally because only the *Diadem* was of cloth properly, or a fillet of such stuff, and the Crown was of Gold, Baies, Oliue, Oake, Grasse, Parsley, Iuy, and infinit more the like) then may you affirm that first in *Alexanders* time the Crown or Diadem Royall was vsd in *Europe*. He, after his *Persian* victorie, *habitum Regum Persarum* (saith *Isstin*) & *Diadema insolitum antea Regibus Macedonicis, velut in leges eorum quos vicerat transfret, assumit*. And *Q.*
b Curtius: Purpureum Diadema distinctum albo quale b Lib. 6. & 3.
Darius habuerat capiti circumdedit. But whereas heere *Curtius* saies the *Diadem* was Purple distinguished with white, in another place he writs *Cydarim Persæ Regium capitis vocabat insigne: hoc, Carulea fascia Albo distincta circuibat*. So that the fillet which was wreathd might

might haue in it any faire good colour (for so doth *Purpureus* signifie, as *Purpurea Nix* in *Pedio Albinouanus* his Elegie to *Linia*, and *purpurei Rami*, for Oaken boughes, in *Catullus*) but for the King, of necessity it must haue been distinguished with white, which was a colour in this more proper to Maiestie, it seems, then the right Purple in Robes; although he ^a which nam'd *Porphyry* in Greek *Porphyrius*, that is *Purpureus*, because in Tyrian (*Porphyrius* was a Tyrian) his name was *Mellic*, i. a King, did as if *Rex* and ^b *Purpureus* had been conuertible. But the Kings of the *Lazi* (a *Scythian* people) might weare no purple but only white Robes. The *Cidaris* or *Cittaris* was the same with what others call ^c the *Tiara*, that is a kind of folded Cap, ending in a Cone, neer like the Eastern *Turbants* (or *Tulipants*) and is the same by translation with *Κυρβάσια* i. a *Cocks comb*. Thus is one anciently ^d personated, speaking of the Cock,

Διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν, ὥσπερ Βασιλεὺς ὁ μέγας,
διαβάσκει,
ἐπὶ τῆς κεφαλῆς τὴν Κυρβάσιαν, ἣς ἐρήθων μόνον, ὀρθλῶ.

i. therefore to this day (the fiction suppos'd anciently in the first of time, that Birds were Kings ouer men.) *The Cock only as the Great King* (that is, the *Persian*) goes attir'd on his head with a Right Tiar or *Cyrbasia*. Where note also another difference, that as the white fillet, so the standing vp right of the Tiar was proper only to the King, which the Scholiast vpon that place out of *Clitarchus* deliueis. For it was common to the Persians to weare ^e a Tiar, which in salutation they vsd (as we our hats) to pull off, but all others ware it ἐπ' ὤμην καὶ περβαλλέει, i. folded and inclining forward, as the Scholiast speaks, which agrees with the report of *Demaratus* his request to *Xerxes*, vt *Sardis* ^f *maxi-*

^a *Longinus* a-
pud *Eunapium*
in vit. *Philoso-*
phorum.
Vid. pag. 83.

^b *Agathias*, bist.
3.

^c *Suidas* in
verb. *Κίτλ*.

^d *Aristoph.* in
Ὀρίων fab.

^e *Eustathi.* ad
Dionys Perieges.
Tiaras exue-
re, ait *Persis*
fuisse σύμβολον
τῆ ἀσπασμῆ.

^f *Seneca* de Be-
nefic. 6. cap. 31.
Tantundem,
Arrian. περὶ
Ἀναξάνδ. 3.

nam Asia civitatem curru vectus intraret, rectam capite
 Tiaram gerens: id solis datum Regibus. But the white
 Diadem was proper only to him (except's some of the
 neereſt blood Royall) and was not any part of the
 Tiar, as in what before cited, appeares, as also in that
 of *Darius* his fastening his Scepter into the ground,
 putting on it his Martiall Robe and Tiar, and ^h bin-
 ding them about with his Diadem, when he praid to
Apollo for successe. In *Plutarch's Lucullus*, one hangs
 hir selfe with a Diadem, which shews of what nature
 it was. Therefore, whereas *Iustin*, *Curtius*, and *Diodore*.
 say that *Alexander* vs'd the Persian Diadem, I wonder
 why ⁱ *Arrian* (he wrote about *Adrians* time) affirms
 that he tooke the *Cidaris*, from which, being the same
 with the *Tiara*, it seems by ^k others, he generally ab-
 staind, and ware the white Diadem vpon his *Causia*:
 so was the name of the *Macedonian* ^l Cap or Helmet.
 Perhaps *Arrian* took *Cidaris* for the Diadem, as *A-*
gathias doth, it seems, where he reports that after the
 death of *Vararanes*, his wife being with child of a sonne
 (which the *Magi* had foretold, and therefore no que-
 stion was made of it) the *Cidaris* was put on the womb,
 as a ceremonie of inaugurating an vnborn King, who
 afterward was *Sapores* or *Sabores*; the words of *Ag-*
athias are τῇ γαστρί τικεῖντες τὴν κίτριν ἀνέκτον βασιλέα τὴν
 ἐμψυον. Neither only the Persian, But most of the *A-*
ſiatique Princes had this kind of fillet or cloth Diadem,
 as of *Mithridates* of ^m *Pontus*, *Tigranes* of *Armenia*, *At-*
talus ⁿ of *Lydia*, and others, is reported. Yet an old coin
 of one of *Attalus* his successors, is yet ^o ex'ant with
 the head circled with a chaplet of some kinde of leaus,
 and circumscribed thus

ΦΙΛΑΕΤΑΙΡΟΤ ΒΑCΙΑΕΩC.

which I rather referre to the honoring of som Deity,

V

to

g *Xenophon*
Cyroped. 8.

h *Polyenus*
Stratagem. 7.
 cap. 8. & *Videssis*
Sueton. lib. 6.
 cap. 13. de *Te-*
ridatis diade-
 mate.

i *περί Αραβίας*.
 4. τὴν Κίτριν.

k *Plutarch.* in
Alexan.

l *Suidas* in
Καυσία.

m *Plutarch.* in
Lucullo.

n *Idem* in *A-*
pophth. *Re-*
gum, vbi de
Eumene.

o *Scalig.* *Ani-*
mad. ad *Euse-*
bium, pag. 321

p. De Repub. I.
cap. 9.

to whom those leaues were sacred, then any way take it for part of a Royall habit. The Princes of *Asia* in later times (I mean chiefly the *Chaliphs*) haue neither had the Diadem or Crown, as Royall. Yet not for the reason which *Bodine* giues, making such difference twixt the later *Sultans* there and the old *Chaliphs*: whereas indeed the present Grand Signior reckons himselfe for a true *Chaliph*, as is before shown; and as other suprem Princes in *Mahumedisme*, challenges at his pleasure all rights of the old *Chaliphs*. But it seems the *Tartars* (whence, the *Turks*) vsd, all of them; *Tulipants* before their Kingdome establish'd at *Bagded*, and therefore their Princes also hauing not before in that kind any distinction, vnlesse in price and greatnes, continued to this day, their first form. But the *Saracen Caliphs*, before their *Othomanique* Empire, had (as its probable) the old *Tiar* or *Cidar* richly set with stones, and in it the Diadem. I affirme not absolutely so. But refer you to coniecture from what was in those parts anciently so vsuall; and withall take this report of one of those old *Chaliphs* (call'd by my ^q autor *Alghabasi Il-haphtzi*, which I think to be *Mustezi* of the *Abasin* family:) *Vehitur ille mulâ, Regis vestimentis ex auro & argento contextis indutus, caput Cydari ornatus incomparabilis pretij lapidibus splendenti. Super Cydarim verò nigrum sudarium gestat, quo gestamine seculi huius verecundiam proficitur.* Whether this *Cidar* had a Diadem or no, he expresses not. Of the *Othomaniques*, its reported, that their first Autor *Othoman* lies buried at *Prusa* (chief City in *Bithynia*) hauing vpon his Tomb, extrinsecus superimpositum ^r *Tulipantum*, vetus, non admodum magnum, quodq; spiras subtilius & maiori artificio circumvoluntas habet, quam in ijs *Tulipantis* videamus, quæ *Turci* suis nunc gestare capitibus solent. And this kind of *Tulipant*, they dare say, *Ioseph* the Patriarch first invented and vsd. The Great *Sophi* hath at his inauguration a kind

q Benjamin Tudens. (Vt ab Aria Montano versus) in Itinerario. scripsit circa, 1180.

r Leunclau. Ind. Libitinario.

kind of miter horn'd (put on by his chief *Chaliph*, at his inthronization which was wont to be at *Caphe* neer *Babylon*, but since the Turkish Emperor won *Assyria* from him, at *Casbin* sometime, and sometime at *Hispään* it is perform'd. And its reported that the *Egyptian* *Sultans* (after the *Mameluchs* had there ended the first *Chaliphat*) vsd to weare a ridiculous Tulipant made of som Lx. or more yards of thin stufte diuersly folded, and so, that vi. Horns stood out of it, wherof soure were about a span length, and twixt them, the other two of a cubit long, like Snailles hornes. But the like also did all their great men of the chiefeft Rank weare. *Neg³ enim* (saith my Autor) *postquam supremum gradum ascendit (Sultanus) dissonum ab optimatum ornatu, de quorum ordine creatus est, habitum sumit.* Neither might any vse this hornd Tulipant but the *Sultan*, the *Chaliph* (or chief Priest) and those Princes which were of highest note. It was negligently done therefore of *Bodin* to inferre their not wearing of Crownes, out of a supposd Canon made by the *Caliphs*, as if the later Princes had not in account been true *Chaliphs*. Neither doth he better in speaking to this purpose of the *Israelitique* Kings. Its true they had Crowns and of gold, and were annointed. They had those two, as the Priests. But, what other *Asiatique* Kings vsd the like? As they were a peculiar people to God, so were their Institutions, for the most part in euery thing different from their Neighbour. They had Gold, others Cloth. *O Nobilem * magis quam felicem pannum:* An ancient King said of the Diadem deliuerd to him; and many other testimonies make it a white cloth fillet. — *Cinguntur tempora Vitta Albente*—saith *Silius* & *Italicus*, of *Masaniissa*, because he knew it was proper to a King. That alone then being traduced out of *Persia* by *Alexander*, gaue the times after him, the name of *Diadema*, for the most speciall Note of Royalty. Hence is Interpreted that

f Cartwright in
Peregrinat. vid.
Et Leunclau.
Musulmanic. 1.

t P. Martyr. Le-
gat. Babylon. l. 3.

u Mart. à Baum-
garten Pereg. 1.
cap. 17.

x Valer. Maxim.
lib. 7. cap. 2. §. 5.

y De Bell. Pu-
nic. 6.

in the *Roman* story, where a Laurell was set vpon *Cæsars* statue wreath'd with a white fillet, or band, and the two Tribunes *Marullus* and *Flavius* commanded the fillet to be pluckt off, and him, that put it on, to prison, for such wrong to *Roman* liberty in giuing his statue a Diadem. *Antonies* ² offer is before remembred. And *Pompey* was suspected as one affecting a Kingdom, for binding himselfe about the thigh with a white fillet, or Diadem (they vsd then no breeches; but to couer a scar he had there receiud, he ware the fillet, as others in ^a other times did in steed of Breeches) & therof, its related; *Ei candida* ^b *fascia crus alligatum habenti, Fauonius*, Non refert, inquit, qua in parte corporis sit Diadema. *Exigui Panni canillatione regius eius vires exprobrans*. For as the Name of King, after their *Refugium*, so that sole Ornament Royall was extremly hated by them, as these and enough other examples testifie; although the *Athenian* Democratic perhaps ^c not so much fearing it allow'd to their chiefest Magistrates the *Nomophylaces* this white fillet, for the Ornament of their Dignitie. But the *Roman* Emperors, a long time daring not aduenture vpon so an apparant diminution of the peoples libertie, vsd only Laurell or Gold Crowns which were neuer thought of or suspected for, nor were Royall. Liberty of bearing a Laurell continually, was first granted to *Iulius Cæsar*, by reason of his baldnes. After *Augustus*, at euery Imperiall Triumph, the Laurell was taken only ^c from the Plant of that kind which *Liua Drusilla* took from the white Hen brought into her lap by the Eagle, and set at *Ad Gallinas*, and which was noted to wither away at the end of the *Iulian* familie in *Nero*, as the progenie of the Hen did likewise. But the succeeding Emperors vsd not alwaies to beare it. *Tiberium Principem* (saith *Plinie*) *tonante cælo coronari cā solitum ferunt, contra fulminum metus*. Then alwaies he ware it not. Remember

z Pag.19.

a *Cassiodorus*. in
Sueton. lib.2.

b *Valer. Maxim.*
6.cap.1. §.7.

c *Iul. Pollux.*
Onomastic. lib.8.
cap.12.

e *Xiphilin*. in
Nerone. *Plin.*
lib.15. cap.30.
Sueton. in *Galba*

ber here that Antiquity held the Laurell to be exempt from all danger of *Ioues* Thunderbolts. *Plutarch* and *Dionysius*, say, that *Romulus* was Crowned with Laurell as in triumph after his victories. If he were, it was not as he was King, but as he triumpht. But if all their Triumphall Ornaments came from the *Tuscans*, to *Tarq. Priscus*, how then had *Romulus* any of them? The truth of those times, I think, as vncertain, as any story whatsoever. But most probable and according to what is already deliuerd, saith *Iustin* y of those Kings, *Per ea adhuc Tempora Reges Hastas pro Diademate habebant; quas Græci Sceptra dixerunt. Nam & ab origine Rerum prodij immortalibus, veteres Hastas coluere, ob cuius religionis memoriam adhuc deorum simulacris Hastæ adduntur.* Which well agrees with their Name *Quirinus*, and *Quirites*, seicht from *Curis* in the *Sabin* Tongue, signifying *Hasta*, or a Scepter. *Curis Sabinè Hasta* (saith *Festus*) unde *Romulus Quirinus qui eam ferebat, est dictus*. But the first of their Emperors which ware a true Royall Diadem, was *Aurelian*,^z about cclxx. after our Sauour: yet saith *Paul. Warrsed* of *Diocletian*: that he *Ornatum gemmarum vestibus calciamentisq; indidit. Nam prius Imperij insigne in chlamyde purpurea tantumerat, reliquaq; communia.* But *Traian*, *Gordian* and others before him, were stampt in their coins with Laurels and Radiant Crowns of Gold. But of *Constantine the Great*, *ἔφασι* (saith *Cedren*) *ὅτι αὐτὸν ὁ πῶτος πάντων βασιλέων διεδήματι χρίσασθαι. i.* They say that he first of all the Emperors vsd a Diadem. Yet *Iustinian* speaks of his Imperiall Crown by the name of *Insule*, which is the same as *Fascia* or *Diadema*.^{*} in the proper and first sense. His words^a to *Florus* are these. *Quæ ergo pro Augusto honore & cautela res accipientium, nostra statuit æternitas, hæc tam sublimitas Tua, quam ceteri omnes Indices nostri obseruare festinent, ex eò tempore valitura quo natus diuino Imperiales suscepimus Insulas.* But the *Insule*

y *Historiar.* 43.z *Victoris*, de hac re, verba superius habes, cap. 2.* *Seruius ad Æneid.* 10. a c. de quadricum. præscript. l. 3. benè.

b *L'pl. de cruc.*
3. cap. 16. ve-
rum & qui
Numismata
ediderunt hæc
copiosè osten-
dunt.

were, it seems, those strings or bands, whereby their Crowns made of precious stones, and gold, in diuers fashions were tied on. For (as the ^b pictures of *Zeno, Iustinian, Valentinian, Anastasius, Phocas, Constan- tin*, and diuers others, which we haue out of their Coins, discouer) their Crowns, and Diadems were ve- ry different in forme, but all of them tied behind with fillets, as it seems, going round the head as the Crown or Diadem; as it is in that of *Heraclius* more special- ly; which, being of gold, and raisd with variety of conique plates, and the outmost circle not much dif- fering from our Dukes Crowns, but closd on the top more like what we call Imperiall, is tied together with a kind of Riband behind. Hence is it that *George Cu- rapalates* said, that what they of late calld *stypus*, was wont to be *Διδνυα*, i. *Vinculum*, which word they left off, when the fashion of tying it with ribands ended. Their pictures will better instruct you in the seue- rall formes, then my expressing can. But as the *A- siatiques* anciently, and *Macedonian* Kings had their cloth fillets, as the *Turkish* and *Mahumetan* Princes at this day their rich *Miter* or *Tulipant*: so from the beginning of Christianity in European Supreme Kings and Emperors, the Gold Crowns in those various shapes with which they are described, haue bin in vse. And their differences now are of Close, and Archt, and Open, and the like. But what is before transcri- bed out of the *Roman* *Provinciall*, is here to be Re- memberd; and, that the Pope in giuing the Kingdoms of *Sardegna* ^c and *Corfica* to the King of *Aragon*, vld the words of *Per Capam Auream realiter inuestimus*. But all Supreme Monarchs, in later times, of right, vse archt Crowns, and as truly Imperiall as the Empe- rors, but differing in composure. For, the Emperors is thus described by ^d one who saw it. *Differt forma Co- rone Imperialis ab alijs: nam ea sub se Tiaram quandam habet*

c Aft. Vatican.
ap. Bodin. de
Rep. 1. cap. 9.
d *Marcell. Cor- cyrenf. lib. 1.*
Ceremon. Sect. 5.
& de Imperiali
Corona. *Pasch.*
lib. 9. cap. 8.

habet in modum ferè Episcopalis mitra, humiliorem tamen magis apertam & minus acutam: estque eius apertura à fronte, non ab aure, & semicirculum habet per ipsam aperturam aureum, in cuius summitate crux parvula eminet. Eam Tiaram alie Corona non habent. And the bearing, or the top of the Arch, in the Emperors, and in our Soueraignes, is a Mound and a Crosse, in that of the French King, a Fleur de lis, on the Popes a Crosse. For hee as a Temporall Prince also bears his Crown vpon grant pretended from Constantine * the Great. The words of the Donation, as it is offerd to the worlds sight, are these: *In presentiarum tradimus primum quidem Lateranense nostri Regni palatium, quod omnibus in Orbe Terrarum Palatij præfertur & eminet: Deinceps Diadema id est Coronam capitis Nostri.* But the credit of this Donation is before e toucht. And the Monks haue affirmed that f the Popes Crown, call'd *Regnum*, was that which the Emperor Anastasius sent for a present to Chlonis the first Christian King of France, and that Chlonis then bestowd it on the Pope. The generall consent mongst Christian Princes in wearing them of gold, proceeded from the Kings of Gods chosen people, who vsing Crowns of gold and precious stones *Ὁ Χριστὶ* (saith an ancient s Father) *τὸν Χριστὸν ἐν τῷ κεφαλῇ συμβολικῶς ἐπιφύεργο.* i. Being annointed, bare Christ symbolically on their head. He alludes to the Ointment pourd on our Sauour, and the gold offerd to him as a King. How well then this must fit a Christian Prince, appears plainly. Yet vpon occasion other Crowns haue so metimes by them been worn; and that, Chaplers of leaues, which you see in the example of Frederique Barbarossa, whose Chaplet or Crown of Rue remains yet borne bendwise vpon the Barres of the Dukedom of Saxonie. For, when Bernard sonne of Albert Ursò, Marquesse of Brandeburg, and brother to Otho, the then Marquesse, and to Sifrid Archbishop of Breme,

* Vidè verò
Platinum in
Syluest. 1.

e Pag. 56.
f Sigebert.
Gemblac. sub
anno 510.

g Clem. Alex
Pedagog. 2. ca. 8.

h *Saxon. lib. 4.
cap. 37. & lib. 3.
cap. 19.*

i *Paul. Gder-
born. vit. i theo-
dori. 1.
k Sigismund. Li-
ber in reb. Mos-
covitic.*

l *Vide si placer,
Card. Baronium,
tom. 3. qui &
coniecturæ
huic nostræ,
adamussim,
antiquorum
numismatum
fide nixus
astipulatur.
m Constant. Por-
phyrog. cap. 12.*

was made Duke of *Saxonia* by the Emperor, he desired the Emperor to haue some difference added to his Armes, that so his might be distinguisht from his brothers, *Tunc imperator* (saith ^h *Krantzius*) *ut erat Coronatus per astum*, Ruteam Coronam iniecit ex obliquo supplicantis Clypeo, which afterward (saith he) was born so on their Coat, being before *barry Sable and Or*. The *Moscovite* or *Russian* Emperor being Christian, and of the *Greek Church*, and titling himself a King, as is already shewd, wears no Crown of gold or other metall, but only a Rich Cap of ⁱ *Purple*, if my Author deceiue not; and for his Ornament's, you shall heare an ^k *Embassador* from the *Archduke to Basilus* then Emperor there, thus describing his presence of State. *Princeps in loco eminentiore ac illustri, pariete imagine Diuicuiusdam splendente, aperto capite sedebat, habebatque à Dextra in Scamno pileum* (*Kopack*) *sinistra verò baculum cum Cruce* (*Potock*) *atq; peluim cum duobus gutturijs, adiuncto impositog mantili. Aiunt Principem cum Oratori Romana fidei manum porrigat, credere homini se immundo & impuro porrigere, atque idè eo dimisso manus lauare*, which, for that speciall custome, the rather I cited. But out of what is here deliuerd, may well bee collected that *Victor*, or *Warnfreds* Assertions of *Diocletian* and *Aurelian* (which others follow also) may stand with that of *Cedren* touching *Constantine*, if you so interpret *Constantins* Diadem, that he was the first that in imitation of the *Iewish Kings*, tooke a Crown of their kind of ^l *Materialls*, for a Royall Diadem, before whom the Cloth or Fillet was vsd amongst his neer Predecessors. For it might well be so in him that was so much an Author and Propagator of Christianity in his Empire: And his Nation haue a tradition of a Crown and other habiliments sent him ^m from heauen, the relation whereof I willingly abstaine from, but for this matter, adde that I ghesse, the *Iewish Kings* had theirs

their's Radiant, vpon that of our Sauours of Thorns. For, since they purposed in their mockeries to imitate in their markes of Royalty, the Crown, Scepter, and Robe of a true King, what in a Crown of Thornes was better resembled then a Crown Radiant? Neer what the Dukeⁿ of *Florence* his is by gift from Pope *Pius Quintus*. More of their formes will appear in fitter place, when we speak of them as they are the ornament Of other, but Inferior Dignities. Some^o authority is that *Dunuallo Molmutius* wore a gold Diadem mongst our old *Britons*, and that *Athelstan*, the first of *Saxon* Kings, I am too suspicious of my Author, to make you beleue it as a truth and; *Ethelwerd* that lived in DCCCCL. of Christ, speaking of *Edward*, successor to *Alured*, and predecessor to *Athelstan*, expressely sayes that he was *Coronatus stemmate Regali*, which was but XL. or L. yeares before *Ethelwerds* time, who being a Great man, and of the bloud Royall, might easily in that know what he said. The traditions of *Scotland* are, that vntil King *Achaisius*, the royal Crown, from their first *Fergus*, was of Gold, *Militaris valli p forma*, or plaine; But that hee added to the plain Circular Crown, *quatuor lilia aurea, quatuor cum salutifera Crucis aureis signis paribus interuallis discretis, lilijs paulo eminentioribus*. And to this *Achaisius* is attributed the addition of the Bordure fleury about the Scottish Lion, *Significans* (saith *Hector*) *Francorum opibus, quibuscum socius interat, Leonem exinde munendum*. Of the *Westgoths* in *Spaine*, its expressely delinerd that the first q which *Regia insignia atq, instrumentum principale, Trabecam, sceptrum, Diadema gestauit*, was *Lewigild* about DLXXX. of Christ. Nam ante eum (saith *Isidore*) & habitus & consessus communis vt genti ita & legibus erat. I haue here differd from what *Alexander ab Alexandro*, *Paschalius*, and others deliuer of Crowns and Diadems. But I imagine it is easier for me much to iustifie my assertions, then they

n *Paschal. de Coronis* l. 9. c. 13.

o *Galsfred. Mo. num. lib. 1. c. 9.*

p *Hector. Boet. Hist. 2. c. 10.*
Circa An. 800.

q *Roderic. Tolet. lib. 2. cap. 14. & Marian. lib. 5. cap. 13.*

those of theirs, gainst which mine are here opposd. I appeale to my cited autors : But more proper to Royall Maiestie, from all antiquitie, hath the SCEPTER been. Although *Homer* giue his Kings no Crowns, yet he specially giues them Scepters, and calls them *σκηπτῆχοι βασιλῆες* .i. Kings with Scepters. And hee makes *Agamemmons* only note of supremacie a Scepter, which he saies *Vulcan* made and gaue *Ioue*, from whom *Mercury* receiud it, from him *Pelops*, from whom *Atreus*, from *Atreus*, *Thyestes*, who left it to *Agamemmon* :

a *Iliad*. 6. Ὁ
rectè Σκηπτῆρος
Διὰ Διὸς ἄλλου
apud *Apollon*.
Argon. 4.

————— Ἀγαμέμνονι λείπε σκεπτῆρα
πολλῆσι νῆσσοισι, καὶ Ἀργεὶ πᾶντι δαδῶσθαι.

therewith to rule all Peloponnesus and many Iles. The like in proportion hath *Virgil*. The Argonautiques of *Orpheus* (as we call them, but indeed of *Onomacritus*) expressly adorne *Aetes* with a Scepter. And the Egyptians, to ^b paint their *Osiris* (the *sunne*, and suprem King in course of created nature) drew an Eie and a scepter. But more ancient authority then any of this, is in holy writ where you ^c haue, *The Scepter shall not depart from Iudah nor a Lawgiver between his feet untill Shilo come* : which was to confirm the perpetuity of a *Iewish* supremacie (not of one tribe it seemes, as most learned men haue affirmed) amongst that Nation untill Christ came. Which yet was satisf'd as well in the Priests, and those *Aichmalotarchæ* (they are call'd *Capita Captiuitatis* in *Arias* his *Beniamin*) as in Kings. For, almost ccc. yeares after the *Babylonique* captiuitie, was no King there : the first which wore ^d a Diadem, after that, being *Aristobolus* sonne to *Hyrchanus*. And as *σκηπτῆχος* in Greek, so as exactly agreeing in the holy tongue, a King is ^e call'd *מֶלֶךְ* i. *one that hath a Scepter*. And for the old Roman state, what we haue before out of *Iustine*, is sufficient.

b *Macrob. Saturn*. 1. cap. 21.

c *Genes* cap. 49

d *Ioseph. Antiq. Iudaic*. 13. cap. 19. & Vide *Hosæ* cap. 3.

e *Amos* cap. 1. Com. 5.

cient. From this antique symbole of Soueraignty. is that interpretation of *Mercuries* bearing a *Caduceus* (which is a rod or litle staffe wreath'd about with two Snakes) *quod Mercatoribus* (as *Fulgentius* his words are) *det aliquando Regnum, ut Sceptrum, & Vulus ut Serpentina.* Of the *Persian King*, to this purpose, the storie of *Esther* hath enough. The ancientest Scepter among the *Gracians* ^f must forsooth be supposd to *Iupiter*, who bare his Eagle on the top of it, as *Iuno* did a Cuckow on hers, *Minerva* an Owle, *Apollo* a Faulcon; although vpon a particular reason, the statue of *Iupiter Labradæus* in *Caria* held an *s* Axe not a Scepter. But you must conceiue that King of Birds assumd by him vpon the good fortune of Warre hee had against the *Titans* after an auspicious ^k flight of an Eagle towards him in the field. So they fable. In imitation of this Tradition, ensuing Princes vsd to haue Eagles and other Birds on the top of their Scepters, but most specially Eagles. And its deliuer'd that most of the old ^k *Babylonians* were seale rings and bare Scepters (or litle staues) v-
sually, but none without something on the top; either an Apple, Rose, Lilly, Eagle, or some such like. I ghesse the Eagle was most proper for their Kings; which amongst the *Persians* ^l also was the Ornament of their Standard. Hence came the Eagle to be borne by the *Romans* in the field (not vpon a banner as now, but) in an image vpon the top of a speare or long piece, fixt at pleasure in the earth, or borne, whereof neat *Lipsius* at large in his Commentarie on *Polybius*. And it was one of the marks *Consular* or rather *Triumphant* in *Rome*, to haue an Iuory Scepter with an Eagle on the top of it, which *Iuuenal* means in that

f Scholiast. ad
Pythionic. et
vide si placet
& Prophet. Ba-
ruchi cap. 6
com. 13.
g Plutarch. in
Problem. Græc.
45.
h Anacreon ap.
Fulgent. Mythol.
i. Isidor. Origin.
18. cap. 3.
i Scholiast. ad
Aristophanis
'Opythæas.
k Herodot. in
Chio.

l Xenophon.
Cyropæd. 3.

Da nunc & volucrem sceptro qua surgit eburno.

m Origin. 18. c. 2
& Appian. in
Punico.

So they bare it in their triumphs; whereof ^m *Isidore*:

n *Antipater*
Antholog. lib. 3.
cap. 4. & cap. 33.

o *Georg. Phranz.*
lib. 3. cap. 18.

q *Anastas.*
Biblioth. hist. 18.

r *Zathi Regi*
Lazorum in-
dulgetur. Ag-
thias hist. 3.

f *Dio hist. 43.*
 & *videtis V.*
Cl. I. Casaub. in
Suetonij lib. 1.

t *Varian. lib. 6.*
form. 1.

Super Scipionem autem aquila sedebat, ob indicium quod per victoriam quasi ad supernam magnitudinem accederent. and the chief ornament of great mens tombs hath bin in the image of an Eagle set on them as theⁿ Epigrams vpon *Aristomenes* and *Plato* shew vs. From this ancient honor of the Eagle was deriu'd it seems, the wearing of *Golden Eagles* painted on the Eastern Emperors shoes : ° and its reported that only by this note of greatnes, the body of *Constantine Dracosis* the last Greek Emperor there, in the taking of the City by the *Turks*; was found out. My¹ autors words (vpon *Pontanus* his credit in the translation, for he is not publish't in his owne language) are these. *Abluebant capita occisorum plurima, si forte & Imperatoris noscitantur: nec poterant, nisi quod corpus exanime inuenerunt, idque ex imperatorij calciammentis agnoscerunt, in quibus (ut Imperatoribus consuetum erat) Aquila Aurea depicta visebantur.* Yet its certaine, the hauing Eagles so painted was not solely proper to the Emperors. Both the *Despote* and *Sebastocrator* had so. *George Codin* is my witnesse. It was allowd them by the Emperors among their ensignes of Honor; as they had also other marks which in story are as appropriated to Imperiall greatnes. As, *Heraclius* was known q *ex rubris Ocreis* .i. by his purple Buskins in the field twixt him and the *Persian*; yet it is plain, that in later times it was given as a liberty of speciall honor to weare Purple or r Red shoes; which *Nicetas Choniates* calls, as it were, the Right *ῥε ἐρυθροῦ πεδίου*. And the old *Alban* Kings had the like, whom, *I. Caesar* ^c deriuing himself from them by *Iulus*, imitated. But the *Roman* Consuls had their gilt Shoes, if *Cassiodore* deceiue not, whose authority, I think, is sole in this point. *Consulatus te decoramus insignibus* (are his t words) *Pinge vastos humeros vario colore palmata, validam manum victorialis Scipione nobilita, lares proprios etiam Calceis Auratis egredere.* And *Lipsius* thinks

thinks hereupon that they were a speciall Ornament
 Consular ; but its certain that in *Rome* both Purple,
 golden , and variously coloured shoes were in a more
 common vse, as ^u *Epictetus* his touching that Vanitie
 discouers. But, for the Scepter, remember that of ^x *A-*
ristotle , where hee speaks of the Heroique Princes
 which gouerned οὐ μὲν ἐκ ἀμύνοντες οἱ δὲ ἀμύνοντες. Ο δὲ
 ὅρκοι ὡς τὸ ἀντιπρὸς ἐπαράστασις .i. *Som vnsworn, others be-*
ing sworn ; but their Oath was the lifting vp of the
Scepter. And thereupon, hath ^y *Suidas* , Ὅρκιον ἀντιπρὸς
 καὶ τὸ ἀμύνον οἱ βασιλεῖς .i. *the sacramentall Scepter wher-*
by Kings did sweare ; which custom som old Monk
had obserud when he made^z these vpon Aristotle and
Alexander, aided truly by a speciall Muse for those times :

^u *Enchiridiū*
 cap. 61.

^x *Politic. lib. 3.*
 cap. 10.

^y *In Ogn. Zevis.*

^z *Ex ms. hi-*
storię de Gest.
Alex. calce,
hec cum alijs
Epigrammatis
transcriptimus.

Magnus Alexander bellum mandarat Athenis:
Infectus Populo totius urbis erat.

Ibat Aristoteles caute temptare tyrannum,
Si prece vir tantus flectere posset eum.

Quem procul intuitus Sceptrum Capitisq; salutem
Testans ; non faciam, si qua regobis, ait.

Mutat Aristoteles causam subtiliter ; Urbem
Obsideas, frangas, menia Marte petas.

Pœnituit iurasse Ducem, Bellumq; roganti.

Dat Pacem, lusus calliditate Viri.

You shall hardly meet with an allusion mongst those
 lazie Monks of so much antique property as this. Al-
 though notwithstanding the autor mistook the story ;
 for it should haue been of ^a *Anaximenes* , and the
Lampsacens, not *Athenians* , nor of *Aristotle*. And also
 its expressly reported in the Greek story that hee
 sware by the Gods of Greece. But howsoeuer for the
 truth , this conceit of the Scepter was both learnedly
 and wittily vsd by him. For also old *Homer* makes
Achilles ^b sweare

^a *Pausanias in*
Elac. C.

^b *Iliad. 2. et*
ibi Eustathius.

Ναὶ μὲν τὸδε σκήπτρον

c *Æneid. lib. 12.*

Truly by this Scepter: and calls it μέγαν ἔργον the great oth. Which *Virgil* imitates in the league twixt *Aeneas* and *Latinus*, where the reason is given because the Scepter is for the presence of *Jupiter*, whose statue was wont to be toucht in those solemn Oths. *Servius* thus: *Vt autem Sceptra adhibeantur ad fœdera, hæc ratio est, quia Maiores semper simulacra Iouis adhibebant: quod cum tædiosum esset præcipuè quando fiebant cum longè positis gentibus, inuentum est, ut Sceptrum tenentes, quasi imaginem simulacri redderent Iouis. Sceptrum enim ipsius est Imperium. Inde nunc tenet Sceptrum Latinus non quasi Rex sed quasi Pater patratus.* In Christianitie there is now appropriated to supreme Princes a **GLOBE**, and an infixt **CROSSE**, which you see vsually pictur'd in their hands, as also anciently and at this day in the top of our Soueraigns Crowns. The Chief Elector the Count *Palatine* of *Rhine* bears it at the right hand of the Emperor of *Germanie* at his inauguration and such solemn Processions, as the Duke of *Saxony* carries the Imperiall Sword before him, and the Marquess of *Brandeburg* the Scepter on the left. The Bull of *Charles IV.* calls it *Pomum imperiale*, whereto the Greek stories agree naming it μήλον, and the bearer Μηλόφορος, as if you should say, one that beares the Apple. By that very name were a thousand known of the *Persian* Kings gard in ancient time, which bare golden Apples on the top of their Spears, ἐν ᾧ σὺ σφεάκων μήλα χρυσᾶ ἔχοντες, as *Athenaus* describes them. *Polianus*, *Alian* and others remember them. But the Globe and Crosse is first, as my obseruation hath instructed me, in *Theodosius* the first his coins, thus deliuerd by *Occo*: **CONCORDIA AVGG. G. B. CONOB.** *Statua galeata sedens; dextrâ pomum cum Cruce, sinistra rhabdum.* Hee was Emperor **CCCLXXX.** after our Sauour. The later *Gracians* haue given a reason of the bearing it. When

d *Dipnosoph.*
lib. 12.

Insti-

Iustinian 1. had encreast the glory of *S. Sophies* Church, and adorn'd it with diuers columns and Statues, hee placed also there his own holding in its left hand a Globe (σφαῖραν) with an infixt Crosse *ὡς διὰ τῆς εἰς τὸν σαρδὸν πίστεως τῆς γῆς πάσης ἐγκρατὸς γεγερός. Σφαῖρα μὲν ἢ γῆ διὰ τὸ σφαιροειδὲς τῆ αὐτῆς σχήματι. Πίσις ὃ ὁ Σταυρὸς, διὰ τὸν ἐν αὐτῇ ἀποσιλώδοντα σαρκὶ Θεόν* i. as being become *Emperor of the whole world through Faith in the Crosse. For the Globe is the Earth, being of a globous figure. Faith is signified by the Crosse, because Christ was naild thereunto. It is thus exprest in the Coronation of Frederique* 11. of *Danmark*, father to the present *Christiern*:

*Tandem etiam Malum, cui Crux infixa nit. bat
Aurea. laeva capit Regis, presente sacrorum
Preside quod faciem effigiabat totius Orbis
Vt discat quæ iam latissima regna capeffat
Esse sibi gestanda Manu quasi, Durior olim
Si qua premit Miseros sors regni fertè Colonos:
Imperiumq, vni, quem Crux designat, Iesu
Accipium referat, solus qui temperet Orbem
Arbitrio & nutu Celestem torquat Axem.*

But the figure of *Iustinian* in his coins hath this Globe and Crosse in the right hand, as also haue diuers other of the Emperors. But how conceit came afterward to make this an Apple I vnderstand not, vnlesse with like imagination as *Iupiters* statue in *Constantinople* with three Apples was interpreted for his supreme power ouer the three parts of the world. But when it became first to be an Imperiall ensigne giuen at the inauguration, as the Crown and Scepter are, I know not, vnlesse you referre it to *Henry* 11. the Emperor to whom Pope *Beniface* VIII. gaue it for an *Imperiale insigne*, and as it seems by my autor, first causd it to be vsd as a property of inauguration. It's *Rodolphus Glaber*

e Codin. Orig.
Constantinop.
περί τῆ ἐν Αὐ-
γυστίνῳ α-
γαλμ. Procop.
de ædificijs
Iustiniani lib. 1.
Suidas in Iu-
stiniano. nec
omittendus
hic Theodorus
Douza in
Chron. Georgij
Logothetæ, pag.
70. Meminit
& Statuæ Iu-
stinianæ Glo-
biq; & Crucis
Guilielmus de
Badensel in Ho-
dæporico.

A. CIO. XIII.

f Italegit &
rectè sanc Il-
lust. Cardinal.
Baronius Tom.
ix. depraua-
tum illum Gla-
bri locum, lib. I.
cap. 5.
g Al. Visum.

h Leland. Assert.
Arthurij.

i Tripartit. his.
I. cap. 4. Scythom.

ber that speaks of it, and in these words: *Anno igitur Dominica Incarnationis & Milleſimo decimo tertio licet inſigne illud Imperiale diuerſis ſpeciebus prius figuratum fu- iſſet, Venerabili tamen Pape Benedicto ſedis Apoſtolica & inſiſſum eſt admodum intellectuali ſpecie. Qui idem inſigne præcepit fabricari quaſi aureum pomum atq; circum- dari per quadrum pretioſiſſimis quib; q; gemmis ac deſuper Auream Crucem inſeri*, and this the Pope gaue him, which hee beſtowed on the Monks of Clugny. If the credit of the *Britiſh Arthurs* ſcale pretended anciently for a moſt ſpeciall monument in *Weſtminſter Abbey*; were ſufficient, it would follow that our Kings had uſd it as ſoon as the *Roman Emperors*. For vntill *Iuſtinian* it ſeems it was not ordinary in their ſtatues. Hee was Emperor in *dxxx.* and then was our *Arthur King of Britain*. Neither can any queſtion be of his raigne, al- though much is and iuſtly, of his abuſd victories. But his form in that ſcale of his, is thus, by ^h one which ſaw it, deſcribed. *Purpura regaliter indutus Princeps ſe- det ſuper hemicirculum, qualem videmus pluuium arcum. Capite coronato fulget. In dextera conſurgit Sceptrum ipſo liliatum vertice. Sinistrâ verò orbem Crucis inſignitum complectitur.* But the Globe was, before *Theodoſius*, v- ſually held in the hands of Emperors, as their Coins witnes. And the Croſſe alſo alone amongſt thoſe which were not Chriſtian hath been found, by like testi- mo- nic. *Figura ſtolata cum Crucis & Victoria ſuper Baſim,* is the deſcription of one of *Gallien's* Coins by *Auelph Occo*. But the addition of the Croſſe to the Globe, and re- ligious uſe of it in Diadems, Statues, pictures, Ben- ners, and ſuch like proceeded from the Great *Constantine* his ſo much honoring that diuine Symbole. For, when *Maxentius* uſurpt the Imperiall name againſt him, hee *Sollicitudinibus conſtitutus in ſomnio vidit Crucis ſignum Cælo ſplendidè collocatum; mirantiq; viſionem* (the words are ⁱ *Cassiador's*) *adſtiterunt Angeli dicentes: O Conſtan-*

tine **IN HOC VINCE.** Fertur autem & ipsum Christum apparuisse ei signumq; monstrasse Crucis, ac precepisse ut figuram similem faceret, & in preliis auxilium hoc haberet, quo victoria iura conquiret. Others supposing it at noon-day appearing to him and his Army, not speaking of the dreame. But all agree that hereupon he made his (*Labarum*) most conspicuous with the Crosse. This *Labarum* was a long Speare or great Pole expressing the figure of a golden Crosse; on the top whereof a Crown of precious stones and gold was fixt. Vnder the Crown in a Banner was express the two letters of our Sauours name Christ; the one crossing the other, that is x and p. So doubtles, as the monuments of those times perswade, must the place of *Eusebius* reporting this, be vnderstood, although som by turning *χθ* & into, in quo (whereas they should haue made it *iuxta quod* or *sub quo*) offer an imposture to their Readers, which places the x and p in the Crown, not in the Banner; whereas that Crown is no essentiall part of the Standard, but sometimes ^h wanting; the Banner only comprehending those two Elements of that most sauing Name. Hence ⁱ *Prudentius* (who liud som lxxx. yeers after *Constantine* vnder *Honorius*) by Apostrophe to Rome:

*Agnoscas Regina libens mea signa necesse est,
In quibus effigies Crucis, aut gemmata resulget,
Aut longis solido ex auro praefertur in hastis.*

And, of his name signed by *χρ* mixt,

*Christus Purpureum gemmanti textus in Auro
Signabat Labarum; Clypeorum insignia Christus
Scripserat; ardebat summis Crux addita cristis.*

————— *Tunc ille Senatus
Militia vlticis titulum, Christi^{q;} verendum
Nomen adorauit, quod collucebat in armis.*

Y.

Vnder-

ſ E'N TOY-
TΩ NI'KA.

g *Euseb. de Vita
Constantin. 1.
cap. 25. v. & Me-
trophaneum ap.
Photium Cod.
256.*



h v. *Lipsium de
Cruce 3. cap. 15.
& Iconas ibi-
dem.*

i *Contra Sym-
mach. lib. 1.*

k *Julian in Misogone.*

l *Cassiodor. hist. Tripartit. lib. 1. cap. 9.*

m *Baronius Tom. 4. fol. 146. & 334. n Cl. lib. 1. tit. 8. & de Judeis l. 11. & Synod. in Trull. can. 73. ap. Harmenop. Epit. o Landulph. Sag. Miscell. 17. p C. de Iure Delib. l. 22. §. 2. & vide Leonis Imp. Nouell. 73.*

q *Stat. West. 2. cap. 37.*

Vnderstand the name by χ P. For about those times χ alone was a known ^k sigle for our Sauour, which yet they would not, it seems, without p vse, because of another interpretation of ill note, which the learned know, by the old *Gracians* was applied to it. After that in his warres against *Maxentius*, this great Emperor had by those holy auspices such successe, that *Maximam^l culturam sacratissima Crucis habebat.* — Deniq³ *supplicium Crucis, quod primitus apud Romanos erat in v- su, lege prohibuit. Infigurationibus autem solidorum & in imaginibus, hoc signum iussit inscribi semper & figurari.* The Apostata *Julian* took from the *Labarum* those notes of Christianism, but they were (as is found in ^m ancient testimony) restored by *Valens* and *Valentinian*. By Edict of ⁿ*Theodosius II.* and *Valentinian III.* *signum saluatoris Christi Nemini licet vel in solo, vel in silice, vel in Marmoribus humi positis insculpere vel pingere; sed quodcūq, reperitur tolli;* whereto a Publication ^o of *Tiberius II.* agrees. Neither was any subscription or Note (without letters) among them, or of such authority as this *Venerable Signum*, as ^p*Iustinian* to this purpose, calls it. And, as it was in the Standard, it is vsually in later *Greek* stories, titled *Νικητήριον*; as if you should say, *the Palme of Victorie*. How frequent it is now and of ancient time hath been in Diadems, Coat Armors, Temples of Christians and the like, euery man may see or know. But, as with vs it is the common ensigne of euery Church, Religious house, Christian Prince, and Army of the holy warres (whereupon, in ancient time, the very erecting of a Crosse gaue ^q priuiledge against Temporall Right) as a testimony vnder whose banner wee fight, so with the *Mahumedan* Turks, the *Croissant* or *half Moon*, as a Religious symbole, is as commonly set on the top of their *Meschits*, *Seraglias*, *Turrets* and such like; which is not vnfitly here remembered, being the chief Imperiall Ensigne of those miserable Professors.

Neither

Neither, I ghesse, can it but please, if something be added here of the reason and originall of that superstition. It may be referd to this fabulous and most ridiculous relation. *Mahumeds* followers, they say, looking on the Moon when she was towards ^r conjunction (at what time she is as a Croissant also in form, although of a contrary posture in heaven) desired him to shew them som Miracle. He with his two fingers pointed at her, wherupon she presently fell in two pieces; the one piece falling down on the hill *Elcats* in one part of *Mecha*, the other on the *Red hill* in the other part of *Meca*: but at length both pieces came together into *Mahumeds* lap, or ^t his shirt sleeue, and so he put her whole into heaven again. But this is as true, as, that * *Gabriels* wing touching the Moon was the only cause why shee differs so much from the Sunne in light. Laugh at these, and you shall haue a better inquiry. The Ancient and present *Arabian* account is by Lunar yeers, as infants in Astronomy know. In the Root of their *Hegira* (which is as much as *Persecution*, and in the Alcoran occurs by the name of *Al-hegire*; and supputated from the flight of *Mahumed*, out of *Mecha*, being vnder *Heraclius* A. Chr. DC. XXII. is alwaies vsd for the date of the Grand Signiors letters as before is remembred) it so fell out that the New Moon of their first Month *Mucharam* (whence as we from *March*, they accompt; sauing the vnstedfastnes happening by intercalations, which Lunar yeers must haue) reckoned by their annuall course of Meane Motion, then differing, in this Hagaren yeer, neer three daies from the True Motion of the Moon, was the third day after the true Coniunction or Change: at which time commonly in our Croissant-form hir apparition is in any climat. Neither could the New Moon of that *Hagaren* yeer otherwise fall out, it being the xvi. of our *July* and *Friday*. *Vnde sine dubio* (saith Di-

r *Cantacuzen.*
κατά τὴν Μω-
υσῆ. Serm. 2. &
vide Alcoran.
Ar. 2. 64.

f In Manicam
Camisæ Ma-
chometi Epi-
tom. Sacror. Bell.
apud Canis. An-
tiq. Lect. Tom.

6.
* Doctrin. Ma-
chumet. ab Her-
mann. transla-
ta.


t De Emendat.
Temp.lib.2.

u Scaliger.Can.
Isagog.lib.3.

x Ante alia
verò consulas
Psal.81.com.3
y In Prolego-
menis ad E-
mend.Tempo-
rum.

* Good Light
Varro de Ling.
Lit.5.

a Isa. cap.34.
Lamia est In-
terpretibus,
frix, & similia.
b Elias in Thif-
bit.verb.לילית
ex Ben Sirā.

uine t Ioseph Scaliger) hodie omnes Muhamedista in fa-
stigijs summis Turrium illarum è quibus Lunam nascentem
speculantur,imponunt Lunam Corniculatam pro Insigni quem-
admodum Christiani Crucem. For it could scarce bee
likely but that they, who so religiously had fabled of
their Impostor Mahumed, and regarded his particular
Actions with such superstition,must,with all Reuerence,
obserue and honor the Moon, in that form as shee
appeard when their great Prophet was persecuted,
when as their whole generation haue with such u ac-
clamations of ioy,dancing, leaping, and hope of fore-
shown happines, alwaies entertaiind hir first,and euery
monthly apparition,calling her then Nalka i. a Horse-
shoe,from the likenes of figure. But that is not with-
out example from the Iews, who most anciently held
their New Moons (as x testimony of holy Writ fre-
quently shews) which Horace calls their Tricesima Sab-
bata. And at this day (so y Scaliger teaches mee) as
soon as they see her after Coniunction,they presently
cry — סומן טוב תחא לנו ולכל ישראל. i. Good For-
tune to vs and to all Israel; as the old Greeks were
wont to salute their Lights brought to Table with
* Φῶς αγαθόν, somewhat like our custom in the same mat-
ter. Idem (that is, as the Iewes, saith my most noble
autor) faciunt & Muhammedani, quamuis Neomenias
ex scripto indicere soleant. But the most ancient Arabi-
ans had their chief Goddess Alilat (by Herodotus in-
terpreted Vrania) which by all likelyhood was but the
Appearing Croissant known to this day among the
Mahumedans by the name of  i. Halilat, whence
Alilat is plainly made: vnlesse rather from the spurne
Lilith לילית mentioned in a holy Writ, which the
Iews say is a Spirit very Dangerous to yong Children
or Women in Childbirth, whereupon their custum is
(especially of the German Iews) at the b Birth-times of
their Women, to chalk out on euery of the walls of
the

the Chamber in a Circle, this charme :

אדם חוה חוץ לילית

i. *Adam, Hene, Hence* (or out) *Lilith*. And in the inner door of the chamber they write the names of three Angels, *Senoi, Sanfenoi Samanegeloph* (preservers of yong children) which they learned once of *Lilith* when they would haue drownd her in the Sea. A learned and discreet tradition ! Whether with this *Alilat*, *Lilith*, or *Halil*, the name of *Ilethya*, being, in *Pindar* somewhere Ελδω, for *Lucina*, among the Gentiles, had the same origination, I inquire not here. Their offices and attributes are common enough, to offer perswasion, which may induce you to think so. Children know that *Lucina* and the Moon are as one; and *Lilith* had (I doubt not) its beginning from לילת or לילה i. the Night, and is, if the later *Iod* be turnd into *Van*, the plurall Number of לילות, whence *Jonathan Ben-Yziel* makes it expressly in his Chaldee לילות, as if hee should haue said *Nights*; and that *Halil* in Arabisme is but *Noctiluca* from the same root. Whence (vnder great *Scalgers* fauour) I am neer perswaded that their honor to the Croissant is more ancient then the *Hegira*. And haue we not authority beyond exception, that the Camels of *Zebah* and *Zalmunna* ^d two Midianit (or *Ismaelitic*) Kings slain by *Gideon*, had about their necks, as acknowledging their Royall Masters by their ensigs, שחרני, which the Rabbi's interpret the Images of the Moon. Crescents also were worn vpon the Senators of Shoes in *Rome*, which is best deriud from their discent out of the *Arcadian* Nation, which calld themselves ἀντελυναι i. *Antelunares*; not that they saind themselves more ancient then the Moon (as som idly) but because they would vndertake no matter of moment before the New moon, as the *Lacedemonians* would

c Theocrit. idyll.
28. ---χαλεπὸν
Γέλος Ειληθύνει

d Indic. cap. 8.
com. 21.

e Syluar. 5. in
Protreptic. ad
Crispin.

not till the Full. Kinds of superstition common to the
old Germans, Gaules, and others. Hence is the *Lunata*
planta in Martial, the like in others. And e Statius

*Sic te, clare puer, genitum sibi Curia sensit,
Primaq, Patricia clausit vestigia Luna.*

f Aristophan. in
O'ep. & Scholi-
ast.

g Comment. ad
Priapeia. vide
si placet, H.
Grot. ad Arati
Imagines.

How much the *Crescents* or *Μωνοχοι* i. little Moons
were wont to honor statues and Images may be seen
in f Greek Antiquities. Although, I know, the most
noble and learned g *Ios. Scaliger* supposes them set on
rather to keep the statue from being defil'd by Birds
sitting on them, then for addition or note of honor;
and he finds fault with Painters, which in *Christianisme*
also set them on pictures, where that use of them
cannot bee. But, I am sure, in diuers old coins, you shall
haue them on the fronts of the faces; to what pur-
pose, I cannot iudge, vnlesse for a mark of Honor. Yet
som learned h men haue thought that it was a proper
Ensign of the *Constantinopolitans* or *Byzantins*, because
diuers pieces haue been found with a *Crossant*, and in-
scrib'd *ΒΥΖΑΝΤΙΩΝ*. And thence they imagine the
Grand Signior took it, vt *signum victæ Gentis penes quam*
(as *Lipsius* speaks) *Orientis imperium esset*. But I must
not subscribe to them. How much, euen since the
blessed propagation of *Christianisme* the New moons
haue been, and superstitiously, regarded, is known out
of their i Bonfires and such iollities vsd at them. But
for the *Mahumedans*, and *Hagarens*, questionlesse to
their Moon, *Alilat*, *Halil*, *Nalka* (which are all one) you
may reduce their *Venus*, on whose week day their
law is supposd giuen, and to hir Planet, the change or
continuance * of it is by *Astrologers* (I inquire not
how well) referd as *Christian* profession to the *Sunne*,
the *Iewish* to *Saturn*, and the like. But *Historians* think
falsly their *Venus* to interpret *Cubar* or *Cobar* so fa-
mous

h Busbeq. &
Lips. Epistol. c.
quest. 1. Epist. 16

i *Harmonopol.*
Epit. Canon. sect.
3. tit. 3. ex Sy-
nodo in Trullo
habita & v.
Chrysostom. Ho-
mil. 203, Edit.
Ducrana. ad-
uersus μαχαρι-
στους τὰς
Νεοπλutas.
* *Petr. de Allia-*
code dist. leg.
Cap. 1.

moüs among them. For *Cubar* or *Cobar* is nothing by interpretation but Δύνατο, *Potens*, Mighty, and so is but *Halil*, *Lunus*, or *Luna*, and by no means (as I ghesse) *Venus*, if you take *Venus*, as we do, for the first Planet, but well enough, if you consider the name, as designing only a Goddesse or Starre of sight generally, which *Cubar* will well endure. And those Eastern parts had euer anciently the Moon vnder both Sexes in their Deuotions. *Lunus*^k and *Luna*. Which seems not of younger beginning then the adoration of the *Sunne* among the *Persians*: which, as the Crescent now to the *Mahumedans*, was in some sort vsed, and set vpon their Royall pauillions. *Patrio more Persarum* (saith 1 *Curtius*) *traditum est orto sole demum procedere: die iam illustri, signum è tabernaculo Regis buccinà dabatur. Super tabernaculum unde ab omnibus conspici possit, imago Solis crystano inclusa fulgebat.* But of their Moon thus much. And thus much of the Externall Ensigns of Maiestie. Other particulars there are to this purpose. But either so obsolet, that our Age hath not to do with them, as the carrying of Fier before the *Persian*, and *Roman* Emperors; the *Ius Capilluy* of *France*, and the like. Or so peculiar to some only, that they are rather to be referd to the Countries custome and Ceremonie, then Royall Maiestie.

k *Spartian* in
Caracall. vbi &
consulendus
V. cl. Is. Casau-
bonus.

1 *Curt. lib. 3. &*
Xenophon. lib.
8. Cyropædiæ.

TITLES

TITLES OF HONOR.

SECOND PART.

Princeps, and Princeps Iuuentutis. Cæsar, *when first the Title for the apparant successor.* Rex Romanorum. Despote, Sebastocrator, Cæsar, Panhypersebastus, *in the Eastern Empire. The Despotes Crown. An Innominat Title before Despote.* Daulphin. *The beginning, cause, and signification of that name in the French heirs.* Humbert Daulphin *his Epitaph in Paris. The Salique law, and its interpretation.* Goropius *his coniecture why the Franks allow not Womens government.* Monsieur, *title of the Brother and heire.* *The custome of the French Peers being at the Queens Childbirth.* Clyto, Clitunculus *for the Saxon Princes.* Etheling, or Adeling. *Errors of Polydore.* Duke of Normandie. Prince of Wales, *when begun as proper to the Eldest son and heire of England.* Duke of Cornwall. Prince of Scotland. Duke of Rothsay. Steward of Scotland. Earldoms of Rosse *by Act of Parliament made as Appanage to the second sonnes, in Scotland.* Infanta of Spain. Prince of Astura. *The Pragmatica of Philip 11. for writing to the Infanta of Spain.*

CHAP. I.



TO auoid the danger of an ensuing Anarchie, as well in Electiue as Hereditarie Monarchies, a designation hath vsually been of the next APPARANT HEIRE or successor : and that by some honorary name. In the

In the first of the *Roman* Empires infancie, successors were by adoption appointed, and stild *Principes Iuuentutis*. The first example was in *Octavian* his adoption of *Caius* and *Lucius*, sonnes of his daughter *Julia* by *Agrippa*. Yet (as is before toucht) with them, *Princeps* alone was equiualent with the name of Emperor.

Otho, to his ^a Armie. *Nec priuatum me vocari sustineo*, *Principes a vobis nominatus*; nec *Principem*, alio Imperante. And, of *Augustus*, the same autor: *Lepidi atq; Antonij arma in Augustum cessere. qui cuncta discordijs civilibus fessa nomine Principis sub imperium accepit*.

Thence came *Principatus* and ^b *Principium* to bee abstracts for their Power and Government. The affectation of this Title by the Emperors sprang from the vsuall name of *Princeps Senatus*, which was before the

Cæsars, known among them. So did they in this preuent innouation. Whereupon the dissembling *Tiberius* often ^c affmd himself *Αυτοκρατωρ τῆς στρατιῶν, ὅς δὲ*

λοιπῶν ὀφθαλμοῦ. i. Emperor of the Armie, but Prince of the Rest. But those who were constituted for succession, had alwaies the addition of *Iuuentutis* to *Princeps*;

which *Zonaras* turns τῆς Νεότητος ὀφθαλμοῦ i. Prince of the Youth. The two, adopted by *Octavian*, are exprest by this name in a Coine, picturd with them, circled thus: C. L. CAESARES AVGVSTI F. COS.

DESIG. PRINC. IVENT. in the hands of that noble *Mark Velsor* of *Anspourg*. Others like are extant, with that Title; being, as is supposd, worn out of that *Ancyran* monument, where you read; EQVI-

TES. ROMANI. VNIVERSI. PRINCIPEM. HASTIS ARGENTEIS DONATVM APPELLAVERVNT. The defect

is supplied by coniecture of two great and most learned Critiques, *Casaubon* and *Lipsius*, with I V V. C. for

Iuuentutis Caium. And as *Princeps Senatus* was chief

in

Z

^a Tacit. Histor. 1. & Annal. 1.

^b Tertullian. lib. adu. Hermog.

^c Dio. hist. 57.

d Orat. in Vatinium vide: Lips. Elect. lib. 2. cap. 1.

e Iul. Capitolinus in Clod. Albino docet & quibus insignibus uti Cæsarem licuit, ex Epistolâ Commodi Aug. Ad Albinum. & v. Capitolin. in Vero Imp.

in their Senatorian order in their free State, before the Cæsarean Empire, was the name of *Princeps Iuventutis* for a chief in the *Ordo Equestris*. So is the sonne of C. Curio named by d Cicero. From Octavian untill Hadrian this Title remain'd for the apparant successor. Thence began Caesar, to that purpose. For, although others before which were apparant successors had that name, yet in them it was as a note of their family, not of their hope to the Empire. But Hadrian by this name adopted *Alivs Verus*. Of him, thus Spartian. *Primus tantum Cæsaris nomen accepit adoptione Adriani, familie principum adscriptus*. And, a little after. *Nihil habet in vita sua memorabile, nisi quod primus tantum e Cæsar est appellatus* (so Casaubon reads, instructed out of a Ms. in the French Kings Library) *non testamento ut antea solebat, neq; eo modo quo Traianus est adoptatus; sed eo propè genere quo nostris temporibus à vestra Clementia* (he writes to Diocletian) *Maximinianus atq; Constantius Cæsares dicti sunt: quasi quidam principum filij Viri, & designati Augusta maiestatis Hæredes*. Which disproves the tradition of Aur. Victor, that in the adoption of Hadrian by Traian, the name of Cæsar first was the mark of succession. *Abhinc diuisa* (saith he) *nomina Cæsarum atq; Augusti: inductumq; in Remp. uti duo, seu plures summae potentie, dissimiles, cognomento ac potestate diffari sint*. Cæsar was then what remains to this day in the Western Empire, known more usually by REX ROMANORVM. Which began with the Translation, it seems, of the Empire out of Greece into France. Of the inauguration of Charles le magne, writes Sigebert; *Karolo Regi Imperatorias laudes acclamant eumq; per manum Leonis Papa Coronant, Cæsarem & Augustum appellant, Pipinum verò filium eius Regem Italiæ Ordinatum collaudant*. But its obserud, that after Charles surnam'd Crassus (all the Emperors before him being meerly

ly hereditarie, & enjoying their Title not so much by Coronation or Vnction, as right descendible) no other stile was assum'd till Consecration from the Pope, but *Rex Romanorum*, and that it being had, thenceforth they were all writen *Augusti* and *Imperatores*; and so in their Charters was it by themselves obserud with *Anno Regni* so much, *Imperij* so much: *Quod omnes* (saith a Onuphrius) *postea eius* (of Charles the Grosse) *successores usq; ad Nostra Tempora religiose admodum observarunt*. He, more at large, giues you a reason of it in this Charles. But he was a child of the Romish part, and so, I know, you respect him; yet was hee one exceeding well deseruing in our age, of the state of this kind of learning, and in this giues you the truth. And this *Rex Romanorum* was to be Crown'd & annointed by the Archbishop of Cologne at Aix. But in the Eastern Empire, *Cesar* continued for the next dignitie to the supreme, only till *Alexius* & *Comnenus*. He when *Nicephorus Melisenus* had been before by him made *Cesar*, created his brother *Isaac* a new title, and call'd him *Sebastocrator*; and made him second from the Crown, and the title of *Cesar*, third. Afterward, the same Emperor *Alexius* hauing one only daughter *Irene*, whom he gaue in marriage to *Alexius Paleologus*, and no issue male, made the *Sebastocrator* to bee as third from him, and the *Cesar* fourth (whose State & Dignitie was by him equall'd with the *Panhypers Sebastus*, another title of his making) and inuested this *Paleologus* with the speciall Title of *DES-POTE*, which thence remain'd in that State for the next after the Emperor, and well may bee interpreted by the French *Monsieur*, applied to the Kings brother and apparant heire. And as hee is the *Monsieur* for excellencie in France, so the heire apparant in *Constantinople* was call'd *Δεσπότης* the *Despote*, yet not otherwise but that *Δεσπότης* was also (as *Monsieur* & *Prince* with vs) communicated to the Emperors & *sonnes*, *sonnes*

a De Comitibus
Imperatoris.
f Anna Com-
nena Alexiad. 3.
& Zonar. Annal.
Tom. 3. Quatu-
or Principes
ratione Digni-
tatis Græco
vocabulo Se-
baston dictos
meminit Autor
Expediti. Asia-
tic. Frederic. 1.
apud Canis.
Tom. 5. & The-
odorus Impe-
rator Δεσπο-
τας τε πρεβέ-
λετο, & Σεβα-
στοκράτορας, &
πρωτοβερταρι-
vs, μέγας τε
Δομestίκος, &
τῶν λοιπῶν
πᾶσαν τῶν βα-
σιλικῶν οφφικί-
ων διανομίῃ.
Georg. Logo-
ther. Chronic.
Constantino-
pol. pag. 20.
B. G. Codin. π.ε.
εἰ τῶν Οφφικ.
τῶν Παλάτις.

* *Gyrata Corona.*
32.

i *Cantacuzen.*
lib. 4. cap. 5.

in law and Brothers. When the Emperors sonne was inuested with this title of the *Despote*, he had a Crown deckt with Diamonds put on his head, by the Emperors own hand. This Crown they call'd * *στυματωρύεον*, because it had foure little arches (*καμάρες*) before, behind, and on the sides. But if he were but sonne in law, then one only before. But it seems afterward a greater Dignity then *Despote* was inuented by *Michael Paleologus*, but not with any honorary title which story remembers. Only the Translation of a later i *Grecian*, whose text is not publisht, calls it *Vt esset Imperatori proximus : quem honorem primus Paleologorum Imperator Michael propter filium Constantinum Porphyrogenitum inuenit ; videbaturq; ea dignitas Despotarum dignitati antecellere*. The sonne and heire apparant of the French King is known to all by the name of D A V L P H I N. Good autors discord about the exact certainty of the Beginning and Cause of that title. For the cause, receiue thus : Vnder *Philip of Valois* about CIO.CCC.XLIX. (some will, vnder his sonne, King *Iohn*) one *Humbert* others call him *Hubert* Prince of that Territorie, which to this day retains the name of the *Daulphine*, bordering on *Sauoy*, *Prouence*, & *Piemont*, being puffed with excessiue grief for losse of his only sonne in the battell of *Cressy*, resolud to leaue all secular State, and commit his thoughts to the priuat quiet of a religious Cloister, purposing also to institute the See of *Rome*, his heire. But that designe his people much dislike, beseeching him that they might rather follow the colours of a King then a Bishop, whereupon *Placuit, filij Regum* (they are *Paulus Emilius* his words) *ut quisq; in proximam spem regni suscepti essent, Delphini vocarentur, iurag, Delphinatibus redderent*. Many follow this, and deliuer that it was giuen to continue in the Elder sonnes and heirs apparant. But *Du Haillan* constantly denies part of it, affirming, that this *Humbert* being

being without hope of lineall posteritie, gaue the inheritance of the *Daulphinè* to *Philip* Duke of *Orleans*, second sonne to *Philip* of *Valois*, and for default of his issue to the sonnes of *Iohn* Duke of *Normandie*, eldest sonne to *Valois* (and afterward King of *France*) or of their successors Kings of *France*, according as the same King or Duke *Iohn* or their successors should ordain, *a la charge que celui que serra inuēsti du dict Daulphinè & ses heirs & successors au dict pais, serroient tenus de se faire appeller D AULPHINS DE VIENNOIS* (the Metropolitique Citie of that Territory is *Vienna* vpon *Rhosne*) & porter les armes du dict Daulphinè es cartelles avec les armes de *France* sans pouuoir laisse le nom de *Daulphin*, ny les dits armes. & q^d le dict Daulphinè ne perroit estre uni au Royaume de *France* que l'Empire ny fust pareillement uni. Whose syllables I the rather cite, because, against the Credit of many other their autors and the common receiud opinion, he iustifies himself out of the Instrument of that Donation, which, by his assertion, he had made vse of. So that neither *Iohn* Duke of *Normandy*, nor his sonne *Charles* (afterward *Charles v.* of *France*) were either of them constituted *Daulphin* (as some haue deliuerd) but this *Philip* Duke of *Orleans*, & second sonne to *Valois*, since whom that State vpon good reason hath so ordaind, that it (being a neighbour Territorie to *Spanoy* and *Italy*) should neuer be further from the Crowns possession then in the sonne and heire apparant. Although it seem true that *Charles v.* sonne and successor to *K. Iohn* was the first of their Kings which was *Daulphinè*. For the beginning of the Title: Its^k affirmd that about 110. lx. vnder *Philip* 1. one *Guy* Earl or *Gouernor* of most of that Territorie, nam'd it *Dauphinè*, in favorable respect of a match twixt his sonne & the daughter of *Daulphin* Earl of *Albon* and *Viennois*. So to perpetuat a name which by alliance had honored his fa-

k *Andre du Chesne Ant. q. & Recherch. lib. 4. cap. 2. & autres.*

l Circe c10.
cc.x. Petrus de
Vineis lib. 2.
Epist. 49.
m Io. à Bosco
Cælestin. in Vi-
cennæ Antiq.

n P. Æmilius
hisor. 8.

o Cosmog. lib. 3.
part. 2. cap. 40.

mily. And ^l Frederique 11. writing to his Capitane of Sicily, speaks of *Delphinus Comes Vienna consanguineus & amicus noster*. And another French ^m Antiquarie saith, that *Daulphin* was the surname of the Earls of *Viennois*, *Albon*, and *Arverne*, and that they bare for their Coat the *Dolphin*, which afterward being controuerted twixt the deuided house of *Viennois* and *Arverne*, it was orderd, that they should both bear the *Dolphin*, but with differences. Therefore I can hardly think that the word *Daulphin* was in that part of *France* (or *Gaule*) according to the idiom of the ancient *Allobroges* (they had their seat here and in *Sauoy*) a speciall name for *Prince*, and *Daulphinè* for *Principality*. Notwithstanding that a most ⁿ iudicious autor, of the *French* Rorie, speaking of the marriage twixt one of *Philip* the fifts daughters to the *Daulphin* of *Viennois*, saies, *ita suos Principes vocitabant Allobroges*. And in a Monasterie of the *Iacobits* at *Paris* (I speak it vpon the credit of ^o P. *Merula*) the Epitaph, of *Humbert* is thus conceiud :

*Cy gist le pere & tres illustre
Seigneur Humbert iadis
Dauphin de Viennois: puis
Laisant sa principaute fuit
fait frere de nostre ordre, &
Prieur de ce Couët de Paris, et
en sine Patriarche d'Alexan-
drie et perpetuel Administra-
teur del' Archeuesché de Reims
& Principal Bien-facteur de
ce nostre Couent. Il mourut
l'an du grace, mil trois cens
quingante cinq.*

Hence som collection may be that *Daulphin* or *Daulphin* is taken as significant for *Prince*. But not euery heire apparant with them is called *Daulphin*. Its on-ly

ly the sonne and heire: which hath indeed its ground in the first Donation. Euery other heire apparant (supposing their law *Salique*, which excludes Females) is calld the *Monseigneur*; as, not many yeers since, *Francis Duke of Alençon*, and brother and heire to *Henrie III.* and in the memory of our Fathers, *Francis Duke of Engoulesme*, brother to *Lewes I.* and afterward King. For their law *Salique* (because few know any thing of it, though all talk of it, and it belongs to this purpose) a word or two. There are yet remaining, and in Print, *Leges Salica*, composd (as they say) by foure Counsellors about *Pharamunds* time; *Wisogast*, *Bodogast* (som call him *Lofogast*), *Salogast*, and *Windogast* or *Hufogast*. In them you shall read thus: *De terra verò Salica nulla portio Hereditatis Mulieri veniat, sed ad Virilem sexum Totā terra hāreditas perueniat.* The best interpretation of *Terra salica* (although some will haue it *Regiam Terram & Dominium Corona & Maiestatis Regia Francorum*) is by our word *Knights fee*, or land held by *Knights seruice*. Som deriue it from * *Sal*, contracted from *Sadel* or *Sadle*, signifying alike with vs and the old *Franks*, which were *Tentonique*, and calld also *Saliens*. And not long since in an Arrest in the Parliament at *Burdeaux*, vpon controuersie betwixt two Gentlemen for priority of their houses, a very old Testament being produced, whereby the Testator had deuised his *Salique land*, it was resolud in point of iudgement that this name interpreted *Fiefs*. And, who knows not that *Fiefs* originally were militarie gifts, and as the same with our *Knights Fees*? But, the Crown or any suprem Dominion cannot be calld a *Fief* or *Fee*, whose essence consists in beeing held by some tenure. And good Lawiers haue thought that the text extends no otherwise. Whereupon, I think, one, now liuing at *Paris*, speaking of their Royall succession, by them allowd only to *Masles*, makes it rather a perpetuall custom

p Edit. Optima ap. Goldast. Constit Imperial. Tom. 3.

q Apud Hadrianum Iun. in Eutropio cap. 9.

* Goropius Francie. lib. 2.

r Bodin. de Re-pub. lib. 6. cap. 5.

s Hierom. Vig-non. de l'excellencie des Rois. liure 3.

stom

from then particular Law. *Ce n'est point* (saith he) *un loye ecrितte, mais nee avec nous, que nous n'avons point inventée, mais l'avons puisſſe de Nature meſme qui le nous a ainſi appris & donne cet inſtinct.* But why then is it call'd *Salique*? and why was that law ſo vrg'd againſt our Soueraign of famous memorie *Edward I*, To be long and curious vpon this matter, fits not this place. But *Geropius* vndertakes a coniecture of the firſt cauſe which excluded *Cynacocratie* (or femali ſucceſſion and gouernment) among them, and gheſſes it to haue proceeded from their obſeruation of a great miſfortune in Warre, which their neighbours the *Bructerans* (a people anciently about the now *Ouer-Iſel* one of the *xvii* Prouinces, from neer whom, he, as many others, deriues the *Franks*) endur'd in time of *Veſpaſian* vnder the conduct and Empire of one *e Velleda*, a Ladie euen of diuine eſtimation amongſt them. But, howſoeuer the Law be in truth, or interpretable, it is certain that to this day, they haue a uſe of ancient time which commits to the care of ſome of the greateſt Peers, that they when the Queen is in child-birth, be preſent and warily obſerue leaſt the Ladies ſhould priuily counterfeit the enheritable ſex, by ſuppoſing ſom other Male when the true birth is female, or, by any ſuch means, wrong their ancient cuſtom *Reiall*; as of this *Lewes xiiii.* born on the laſt of September in *cix. xc.* is, after other ſuch, *f* rememberd. Before the title of *Dauſphin*, I find not any ſpeciall name for the French heir apparant. Both He and his brothers are viſually in their old ſtorieſ call'd generally *Reges*, as the Children of the Saxon Kings with vs are *Clytones*, or *Clytunculi*. *Dedit etiam conſilium Edricus, vt Clitunculos, Eadwardum & Eadmundum Regis Eadmundi filios necaret*, ſaith Roger of *Honeden*. This *Clyto*, *Clito*, and *Clitunculus*, they had from *κλῖδος*, i. *inclynus*, by which they interpreted their Saxon word *Eðeling* *Eþeling*, i. Noble.

e v. Tacit. Hiſtor. 4.

f Rodulph. Bouter. Comment. 8.

g V. Ethelwerd. lib. 2. cap. 18. & recentiorum complures.

Noble. One ^h speaking of the German Saxons vnder Charles le maine, hath: *Gens omnis in tribus ordinibus diuisa consistit. Sunt n. inter illos qui Edhilingi (that is Ethelingi) sunt qui Frilingi. sunt qui Lazzi illorum linguâ disuntur. Latinâ verò linguâ sunt Nobiles, Ingenuiles, atq; seruales.* And, that Edgar sonne to Edward sonne of Edmond Ironside, the last heire to the Crown of the Saxon line (not mixt with the Norman) is in *Houeden, Marian, Florence*, and others calld *Clyto*, *Edgarus Clyto*; whom *Henry of Huntingdon, Matthew Paris*, and such more stile *Edgarus Etheling*, ⁱ or *Adeling*; where, by the way, note *Polydore's* ignorance, titling him *Edgarus cognomento Ethelingius*; his surname being no more *Etheling*, then the now Englands Darling *Charles* his is *Prince*; or indeed, then *Polydore's* was *Ignorant*. After the Conquest, no speciall title more then *Primogenitus filius Regis* was for the Prince, vntill the name of **PRINCE OF WALES** came to him. Yet *Polydore*, speaking of *Henry* the first his making his sonne *William* Duke of *Normandie*, addes, *hinc mos serpsit, vt Reges deinceps Filium Maiorem natu quem sibi successorem optassent, Normannię principatu donarent.* But the time which interceded *Henry* the first and *K. Iohn*, vnder whom *Normandie* was lost, will not iustifie any such thing, as an honorarie Duty to the English Heires. He afterward in *Henry III.* his xxxix. yeer, saies, that in Parliament, *Edwardus Regis filius* (he, which was afterward *Edward I.*) *vt maturius ad res gerendas grauiores experiens redderetur fit Walliæ Princeps, simulque Aquitanie ac Hybernias prefectus* — *Vnde natum vt deinceps vnusquisq; Rex hoc secutus institutum Filium maiorem natu Walliæ Principem facere consueuerit.* It is true that *Wales* with *Gascoigne*, *Ireland*, and some other Territories in *England*, were giuen to this Prince *Edward*, vpon his marriage with *Eliaenor*, daughter to *Alonso* King of *Spain*. Yet the Principality of *Wales* was not

h Nith. Angilbert. h. f. lib. 4. Atqui Vet. Saxonum Gens in Nobiles, Liberos, Libertos, & Seruos dispersita est ab Einhardo apud Adam Bremens. bist. Eccles. cap. 5. & Abbat. Vrpergensem. i Etheling. f. pro VV. Nobilissimis, & (vt videtur) Ducibus siue Eo. N. les, sumitur. Canut. leg. cap. 55.

k Archiv. 39.
Hen. 3.

in that gift, so speciall to this purpose. For, after the other, it comes in the Patent in these words only, *k Vñ cum conquestu nostro Wallia*. When this Edward was King, he made his sonne Edward of Caernaruan, Prince of Wales (a more particular course in policie vsd about it, is in som of our stories, whither I referre you) and by that name and Earle of Chester sommond him to Parliament. But all these made nothing to inuest the Title perpetually in the Heirs apparant, although some haue deliuerd otherwise. For, this Edward of Caernaruan (afterward Edward 11.) sommond his eldest sonne, Prince Edward, by the name of Earle of Chester and Flint only. But when this Prince was King (Edward 111.) he in Parliament first creates his sonne the Black Prince, Duke of Cornwall, & *quod primogenitus filius Regis Anglia qui foret hereditabilis Regno Anglia, foret Dux Cornubię, & quod Ducatus Cornubia foret semper extunc primogenitis filijs Regum Anglia qui foret proximus bares predicto Regno*, and giues him diuers possessions an-

1 Pat. 11. Ed. 3.
memb. 1. chart. 1

next to the Duchie *1 Tenendum eidem Duci & ipsius & heredum suorum Regum Anglia, Filijs primogenitis, et dicti loci Ducibus*. Since when, the eldest sonnes of our Soueraigns haue been, by law, accounted Dukes of Cornwall, in the first instant of their birth. Neither only, the eldest in respect of absolut primogeniture, but also the second or other after the death of the first or former, on whom this Title was so cast; as it was lately resolud vpon good and mature reason, grounded by diuers authorities and presidents, for the now most noble Prince Charles. Nor long after, the same Black Prince was inuested in the Principality of Wales, *Tenendum sibi & heredibus Regibus Anglia*, since when (neither is the true beginning of this Title, of any other time.) The heirs apparant haue been honord with PRINCE OF WALES: some hauing been created in like forme, others only calld so. The last creation was in that most
hopefull

hopefull blossom, vntimely cropt out of Britains Garden, Prince Henry; whose title also was often *Prince of Great Britain*. In Scotland, the eldest sonne & heire is born PRINCE OF SCOTLAND, Duke of Rothsay, and Stewart of the Kingdom. The title of Duke of Rothsay hath so been, since^m Robert III. first honord his eldest sonne Prince David with it. Yet Henry Lord Darley had it also before his marriage with Queen Mary. And as Rothsay to the eldest, so the Earldom of Rosse is in Scotland to the second sonne. Thus speaks theⁿ act of Parliament vnder James III. *Our Souueraigne Lord with consent of his three Estates of the Realme annexis till his Crowne the Earledome of Rosse, with the Pertinents, to remaine thereat for euer. Swa that it sall not be leiffull to his hienesse or his aires, nor his successeurs to make alienation of the saide Erledome, or any part thereof, fra his Crowne in ony wise: saifand that it salbe leiffull to him and them to giue the said Erledome at their pleasance till any of his or their secunde sonnes lauchfully to be begotten twixt him and the Queene. So in a manner are the Appanages in France and the Duchie of York with vs, and the like. In imitation of the English honor of Prince of Wales, the INFANT and heir of SPAIN (Infant is but o Sonne or Child, as in France, les enfans le Roy) had the title of Prince of Astura, Principè de las Asturias, which began first in Henry (sonne of Iohn I. King of Castile and Lions; and afterward Henry III. of that Dominion) to whom Iohn of Gaunts daughter Catharine was giuen in marriage. Som of their^r Stories ignorantly stile him Dux Alencastria and Glocestria; aiming, questionles, at Lancastria and Leicestria; for he was Earl of Leicester. To that Henry and Catharine, Vt Asturum Principes vocarentur datum (saith Mariana) more ex Anglia translato, ubi Regum filij maiores, Walliæ Principes nominantur. quod ab hoc initio susceptum ad nostram ætatem conserua-*

m Circa c13.
cccc.

n Parl. 9. Ja-
cob. 3. cap. 71.

o Infantes di-
cti passim Re-
gum filij, Rode-
rico Toletano, &
Rod. Santio; vt
Hispanicè in-
fantes.

p Roderic. Sant.
pvi. 4. cap. 22.
& Duque de
Alencastre in
Stephan. de Ga-
ribay.

q Ita & Ste-
phanus de Gari-
bay in Compend.
Hisor. Hisp. lib.
15. cap. 15. ab
eo vulgus
quodd Princ.
pem Hispaniæ
siue Castellæ
conpellant
Hæredem Re-
gni, arguitur.

tur, ut Castella Regum maiores Filij Asturum Principes sint, quibus, annis consequentibus, Vbeda, Biatia, Illiturgisq; sunt adiecta. In the Spanish Pragmatica of CIO.D. LXXXVI. For Titles, it is orderd that the *Infants* and *Infantas* of Spain shall only haue the Title of *Highnesse*. And in the top of Letters to them shall be only written *My Lord* (*Sennor*) and in the end, *God keep your Highnesse* only, and vpon the Supercription, *To my Lord the Infant, Don N.* or *To my Lady the Infanta, Donna N.* And, that *Highnesse*, without addition, is to bee vnderstood only of the *Prince* heir and successor.

Dux in the times before the Cæsarean Empire. And, *init. Limitum Duces. Ducatus. Tunice Ducales. Ducianum iudicium. Comites, and the beginning of the Honorary Comitua under Constantine. His Counts of three Ranks. The President of making a Count of the first Rank, Dukes and Counts of the first Rank made equall. Comitua Vacans; and Honorarie Titles without gouernment or administration giuen about the declining Empire. Συμβίτης τῷ Βασιλεῶς. The Kings Friend. Κόμης in the later Greek Empire. Comitua Secundi Ordinis. How the name of Count was both equall and under Duke. Dukes and Counts at will of their supreme, anciently. If a Duke then should haue XII. Counties under him. The beginning of this and other Titles to be Feudall, and hereditarie in the Empire. The ceremony of giuing Prouinces by deliuering of one or more Banners. The making of the Marquisat of Austria, a Dukedom. The Archdukes name, his habit and Crown in ancient Charters Imperiall. Magnus Dux Lithuaniz. Μέγας Δεῖξ hereditarily giuen by Constantine*

tine the great to the Prince of Athens ; upon weak credit. Power given to the Duke of Austria (being made a King) to create a Duke of Carniola. The difference of Dukes in the Empire. Who of them may weare a Crown, who only a Cap. The beginning of this and that (equall) of Count, in the French state. The Counts of Holland and Flanders. The Royalties of the ancient Dukes in France. Their Crown. The reuniting of those ancient Dukedomes and equall Counties to the Crown. The later kind of French Dukes, farre inferior to the ancient. They beare their Crowns on their Armories only. Whence the Crowns of Dukes, Counts, and the like came in fashion in these Western parts. The Crowns of the Sebastocrator and Caesar. Appenage. Enuues in a Charter of Edward III. The Ceremonie of inuesting our K. Iohn made Duke of Normandie. When Dux came to be a speciall and distinct Title in France. When, in England. The creation of the Black Pr. Duke of Cornwall. A ring signe of Principalitie given, and in Coronation of Kings. Inuestitures of Bishops with Staffe, or Rod and Ring. When left off and remitted in the Empire, and with vs. Error in Matthew Paris and Matth. of Westminster. Bishopricks to be given by the Kings letters patents without Conge d'eslier, by act of Parliament. Iohn of Gaunt made Duke of Lancaster; the ceremonie, and in making Tho. of Woodstock D. of Gloucester. The cheif ceremonie at this day. Dux in the Saxontimes. Duke of Northumberland by that name then hereditarie. Dux then was properly their Eopple. Wergild, what. Thrymsa. The first Duke in Scotland. First Dukes in Castile. Ducall Crowns there. Titles to be given to Dukes and their Grands, by the Pragmatica. L'oyseau's error concerning Dukes of Eng-
land.

land אֲדֹנָי or Duke in Moses and in the common ascription of the Rabbins.

CHAP. II.

NEXT to the apparant successor in the *European* States, are the Titles of *Duke* and *Archduke*, *Marquesse*, *Count*; (which we call *Earle*) *Vicount*, *Vidame*, *Baron* and other more. Of whom in their Order. Two of them, *DVKE* and *COVNT*, *Dux* & *Comes*, haue their names most ancient, but differing much from what they now are appl'd to. *Philip of Macedon*, having wasted the libertie of *Greece*, seeing that a moderat vse of his victorie was fittest for establishment of his rights of Conquest, *ita vicit* (saith *Iustin*) *ut victorem nemo sentiret*. *Sed nec Regem se Gracis, sed Ducem appellari iussit*. The like did *Scipio Africanus* in *Spaine*, when *Edecon* and *Andobal* ^a saluted him *King*. Of whom also ^b *Cicero*: *Quantilli, Di immortales, fuit gravitas, quanta in Oratione Maestas! ut facile Ducem P. R. non Comittem diceret*. And, in another ^c place: *Si qui sunt quibus infinitum sit odium, in quos semel susceptum sit, quos video esse nonnullos: cum Ducibus ipsis, non cum Comitatu affectatoribusque configit*. In the *Casarean Empire*, *Dux* was next to *Imperator*. The play of *Ducatus* & *Imperia*, like to our sports sometime vsd in making a Prince with all his officers and dignities, was by that name ^d known in *Rome*; which *Trebellius Pollio* calls *fungere potestates*. And *Martial* ^e salutes *Domitian* with *summe Ducum*, and titles him *summus Dux*. In like sense *Iuvenal*, *Statius*, others vse this great attribute, which, in the more ancient times, you see plainly was much before *Comes*, as the verie signification of the words shew. *Dux* then properly
was

^a Polyb. histor. 10

^b De Amicitia.

^c Orat. pro Cornel. Balbo.

^d Sueton. in Ner. cap. 35.

^e Lib. 6. Epig. 83 & 91.

was at first the *Generall of an Armie* vnder the Empe-
 ror. Afterward it became vsually applied to such as
 had the militarie care of Frontiers. As in *Scythici limitis*
 & *Dux, Orientalis limitis Dux, Illyriciani limitis Dux &*
Thracij, Rhetici limitis Dux, & Transrhenani limitis Dux,
limitis Lybici Dux, and the like. And *Spartian* sayes of
Alus Verus, that he was *Pannonijs Dux ac Rector impo-*
situs. Their office it self was cald *Ducatus*. In an Epi-
 stle of the Emperor *Tacitus* to *Probus*, you read; *Nosti-*
bi decretototius Orientis Ducatu salarium quintuplex feci-
mus. And they had their *Tunica Ducales* known by
 that name, as in *Valerians* speech to *Aurelian* is re-
 membred. And *Ducianum* ^h *Indicium* in later time is
 vsd for iudgment giuen by them. The precedent of their
 Commission, as one by particular we are instructed, thus
 i spake --- *Ideoqve validum te ingenio ac viribus audien-*
tes, per illam indictionem, Ducatum tibi credimus Retia-
rum: vt milites & in pace regas, & cum eis fines
nostros solenni alacritate circumeas. But in those times,
Comites were great men: such were in *Comitatu Impera-*
toris, of whom *Constantine* the great in his distinction
 of honours made some of the first Rank, some of the
 second, and some of a third. *Κομιστὰς δ' οἱ μὲν πρῶτον*
τάγματι & ἡγεῖντο. οἱ δὲ δεύτεροι, οἱ δὲ τρίτοι, which is
 the same, in the words of ^k one that liu'd and wrote
 vnder him. The forme of giuing the greatest of these
 honors is thus ^l deliuer'd. --- *Quocirca prouocati moribus*
tuis ^m *Comitiuam primi ordinis, ab illa indictione, maie-*
statis fauore largimur, vt Consistorium nostrum sicut roga-
tus ingrederis, ita moribus laudatus exornes: quando vici-
nus honor est Illustribus dum alter medius non habetar.
 — *Admoneat te certè quod suscepta Dignitas Primi*
Ordinis appellatione censetur: vtique quia te sequuntur
omnes, qui Spectabilitatis honore decorantur. So that a
Count of the first rank seemes somewhat before a *Duke*
of a Province; yet both vnder the same generall note of

f *Fl. Vopisc. in*
Aureliano.
 g *Trebell. Poll.*
 30. *Tyrann. in*
Posthum. & in
Celfo. huc sane
referri potest
 & quod de *Le-*
gionibus, quæ
limitibus. præ-
fuere sub anti-
quioris æui
Imp. habet
Dio. hist. 55.
 h *Iustin. Cod. tit.*
de appellat. l. 51.
quando. 38.
 i *Cassiodor. Var.*
 7. for. 4.

k *Euseb. de vita*
Constantini. logy.
 d. κεφ. α.
 l *Cassiodor. Va-*
riar. lib. 6. cap. 12.
 m *Ita dictus*
Honos ille;
Græcis vero
Κομιστὰς ἄν.

Spe.

Speſtabiles comprehending both Dukes, Counts of Provinces, and ſome other. But theſe Counts being of the *Speſtabiles* (which were between the *Illuſtres* and *Clariffimi*) imploid in militarie ſervice or ſtate government abroad, had the name of *Comites* ⁿ *per provincias*, & ^o *qui ſub Comitum primi Ordinis dignitate peculiariter ad quamlibet provinciam vel provincias defendendas, milite credito, autoritate Imperatorij Nominis deſtinabantur*. The *Græcians* call'd the Counts of the firſt Rank *Κόμντες τῶ ὑψηλοτάτῃ Βήματι*. But howſoeuer the difference of *Duke* and *Count* was at the firſt institution of the *Comitina* vnder *Conſtantine*. or about *Iuſtinians* time (to which referre that of *Caffidore*) it's certain they became not long after *Conſtantine*, equall. *Honorius* and *Theodoſius* in a Conſtitution. *Qui q̄ honor Comitina regimen fuerint naſti, abſolutos militia, inter eos qui Duces fuerint provinciarum numerari iubemus*. And the ſame ^r Emperors. *Inter Vicarios* (that is, they which were vnder the *Prefecti Pratorio*) & *Duces qui adminiſtrauerint* & *eos qui Comitiam primi Ordinis meruerint*, *nihil interſit, niſi tempus quo quis adminiſtrauerit, vel Comitine adeptus eſt inſignia*. Of theſe titles is frequent mention in that excellent monument, the *Notitia vtriuſque Provincia* compoſd (as *Panciroll* thinks vpon good collection) about the time of *Theodoſius* the yonger; Where the governours of this Ile are remembred *Comes Britanniarum*, *Comes Littoris Saxonici*, *Dux Britanniarum*, and others. But the title of *Count* was vſually giuen without any Office or government, as meerly honorary; not ſo, that of *Duke*. In the grant of the ^t *Comitina vacans* (as they nam'd it): *Hoc multò præſtantius, ad eſſe conſpectibus regijs & ab eſſe moleſtijs, gratiam habere loci & vitare contumeliam Actionis*. They which had it were *Vacantes*. *Secundò veniant Vacantes* (are the words of an Imperiall ^r conſtitution) *qui præſentes in Comitatu illuſtris dignitatis Cingulum meruerint*. Whom *Zeno* ⁿ calls, *qui ſine ad-*

n C. de off. rect.

Prou. l. Iuſſiſſi-
mos 3.

o C. de Com. Rei.

Mil. l. Eos. 2. &

Conſulas, ad

hanc rem,

Nouell. Conſtit.

27. de Comitibus

Iſauria.

p Nouell. 43. c. 3

q C. de Com. &

Trib. Schol. l.

vnic.

r C. tit. de Com.

& Archat. Sacri

Palaty. l. vnic. v.

& de comit. Con-

ſtor. & lib. 1.

tit. 38. l. 1.

f Caffidore. Var.

6. for. 1. 2.

r C. ut Dignitat.

Ord. ſeru. l. 2.

Omnes.

u C. ut ſenat. vel

clariff. l. 3. §. 1.

administratione honorarijs decorati fuerint codicillis. And hence came that obuious name of *Comes* in the, declining times of the Empire. *Herminio* Κόμης, for *Comiti*, *Cæsareo* Κόμης and infinite the like are in the inscriptions of *Isidore of Pelusium* his Epistles. He liu'd about cccc. after our Saviour vnder the yonger *Theodosius*. It being by it self but for one that was honor'd with accompanying the Emperor, and euen the same with Συμβίτης τῷ βασιλείῳ i. one that liu'd with the King; by which honorary attribute ^u *Daniel* is stiled vnder the *Babylonian* Monarchie not much differing in substance from the *Kings friend* (φίλος βασιλέως) which in the * *Macedonian* Empire was of great and speciall honor. And Astrologers haue anciently deliuer'd, that they who had *Mercurie* in their Ascendent should be ^y *Regum amici*, alluding to or aiming, I ghesse, at that old Title: Being in a like sort given them which had anciently the Attribute of *AMICI ET FRATRES ROM. IMP.* as the *Batani* (or *Hollanders*) and the *Hendi* (now called *Burgognes*) had ^z in old time. But later time, in the *Esterne* Empire, vsd the word *Comes* or Κόμης in another kind, transferring it from a dignitie to an inferior militarie office. Κόμης ἔστιν (saith an ^f Emperor) ὁ ἐκατὼν ἀνδρῶν ἀρχων, ἢ πρὶ ἐκατὸνταρχῶ. i. *Comes is a Centurion*. But indeed their Centurion was vnder the *Count* or *Comes*; and the Count * was τῷ ἐν τῷ πύγματι ἢ πρὶ βάνδεαρχῆς μανῶ, or μίας κοῤῥης ἀρχων i. the leader of a whole Band. They vlualliy since *D.* after Christ, and sometimes *g* before, rememberd that of *Duke* by the name of Δεξ *Dux*, and made it their word out of Latine; and the *Constantinopolitan* Empire had its ὁ μέγας Δεξ i. the great *Duke* for a speciall office of great place, vnder which the gouernment of the Marine forces, was; as vnder the μέγας Δομέστικῶ, those on land. But none better int'rprets what a *Count* being implo'd in gouernment was, then *Snidas*. Κομης, saith he, τῷ λαῷ ἀρχων i. *Comes or a Count, is a Gover-*

^u Apochryph. Dan. cap. 14.
^x 1. Macab. cap. 10. com. 20 cap. 11. com. 27. alibi.

^y Firmic. Mathes. 8. cap. 27.

^z Antiq. Inscript. & Tacitus Annal. 11. Vbi videndus Lipsius.
^f Constantin. Porphy. in Themat.
* Leo in Tactic. cap. 4. § 10.
Gloss. Vett. Iuris & Nouell. c. 17. g. Isido. Pelusiot. lib. 1. Epist. 137. Strategio Δεξι.

nor of the People. And agreeing with him is *Hefychius* much more ancient. Therefore in the ^a grant of a *Comitiva Prouincia*, the words are *Scito puniendi remedium datum tibi pro salute multorum. Arma ista iuris sunt, non furoris*. For he had his militarie forces aswell as a Duke, and with them kept his Prouince in subiection, as the Duke. But whereas it was proper to the Duke to be chiefly Martiall, it seemes, on the otherside, that the Counts government was chiefly legall and in administration of iustice, hauing his Armie for Defence and better execution; which was common to all that by this name had Prouinces. Not to them only which were of the first Rank. For, a *Prouinciall Count*, of the *second*, had an Armie, and was also a Ciuill Iudge. The precedent of his Commisſion goes ^b thus. *Propterea, per illam indictionem, in illa Civitate, Comitæ honorem secundi ordinis tibi, propitia diuinitate, largimur: ut & Cives commissos aequitate regas, & publicarum Ordinationum iussiones constanter adimpleas*. Such a one was much inferior to a Duke; and, as I ghesse, the original of such as were, in succeeding ages, Counts vnder Dukes, was from those of the second Rank. For a Count, of the first was rather better, then inferior to a Duke. A very ancient ^c law thus speaks: *Si talis homo potens hoc fecerit quem ille Comes distringere non potest, tunc dicet Duci suo, & Dux illum distringat secundum legem*. Heer plainly the Count was vnder the Duke: yet had also his Armie. For not long after in the same lawes. *Comes tamen non negligat custodire exercitum suum, ut non faciat contra legem in prouincia sua*. and Iudges in the lawes of the *Westgoths* are ordinarily call'd *Comites Ciuitatum*. So that the chief of the state government was in the Duke, but legall administration of particular iustice in that inferior kind of Count, which by that name was sometimes also constituted by the Duke. In an ancient ^d law: *Nullum causam audire*

^a *Cassiodor. Var. form. 1.*

^b *Cassiodor. d. l. form. 26.*

^c *Leg. Baiuvar. cap. 5. art. 8.*

^d *Leg. Aleman. cap. 41. & 27.*

pra-

presumat nisi qui à Duce per conventionem populi index constitutus est, ut causas indicet. I see no difference, if it had been Comes constitutus est. And, among the same constitutions: *si quis sigillum Ducis neglexerit XII. Sol. sit culp. si autem sigillum Comitum neglexerit vel mandatum cum v. 1. Sol componat.* This Count is also call'd *Index Fiscalis*. *Si quis* saith an ancient ^e constitution, *Iudicem fiscalem, quem Comitem vocant interfecerit D.C. solid. mulctetur.* But, as these kind of Counts were inferior to Dukes, and as their substitutes, by that name so were others known (you may vnderstand this of the times twixt D. and C. 10. of Christ) which were the same in honor, power, and iurisdiction with Dukes, and not so much differing from them, as the Counts of Prouinces of the first Rank. *Comites plurimi qui Ducem super se non habebant* are ^f rememberd vnder Dagobert. Vnder Charlemaine; *s Comites qui post Imperialis apicis dignitatem populum Deiregunt.* Of Burgundie, an ancient ^h autor; *In his partibus nullus vocatur Comes nisi is qui Ducis honorem possidet.* So in Castile, Ferdinand Consaluo, which became in power as King, and his successors for a good time are call'd *Castella* ⁱ *Comites* only vntill the title Royall was thither translated out of Nauarre, by marriage. And what is more common in our English stories and other, then *Comes Normannia*, *Dux Normannia* & *Consul Normannia* for the Duke of Normandie. And in C. 10. xcv. letters from the holy wars, ^k to the Pope, were intituled with *Domino sancto ac venerabili Papa Urbano*, Buamundus & Raymundus sancti Egidij Comes, Godefridus Dux Lothariensis, & Robertus Comes Normannia, which shew the indistinct vse of *Dux* and *Comes*; and euery man now calls Robert, Duke of Normandie. So William Archbishop of Tyrus ^l speaking of Godfrey Duke of Bulloigne, and Baldwin Earle of Flanders and this Robert expresses them by *Dux* & *duo supradicti Maiores Comites*, where note the addition

^e Leg. Ripuarior.
cap. 55 art. 1.

^f App. ad hist.
Fredegar. ap.
Bignon. in Mar-
culph.

^g Synod. Cabillonens. 2. cap. 20.

^h Ditmar. Cbron.
lib. 7.

ⁱ Roderic. Tolet.
lib. 5. cap. 2. &
vide Rod. Sant.
part. 1. cap. 11.

^k Marianam.
Fulcher. Car-
notensis Gest.

Pereg. Franc.
Cap. 15.

^l Lib. 8. cap. 12.

^h Ma'mesbur.
lib. 2. de Reg.
Ranulph. Hig-
den, Poly. bron.
lib. 6. cap. ult.

ⁱ Leg. Baiuvar.
cap. 10. & Ale-
man. cap. 25.
^k Walafrid.
Strabo de Reb.
Eccles. cap. 31.

^a Marculph.
lib. 1. Formul. 8.

tion of *Maiores*, for the equall title of Duke. And when Our *Norman* Conqueror had for haist his Coat of Male offerd to be put on the wrong end vpward, he iested at it with *Vertetur* (as the Latine speaks it) *Fortitudo Ducatus mei in Regnum*, and so *Malmesbury*, that calls him *Comes*, hath it; others, *vertetur Robur Comitatus in Regnum*, that call ^h him also Duke, and *Comes Normannie* is obuious in the Epistles of *Iuo* Bishop of *Chartres*, who yet names our first *William Dux Normannie*, in his Chronicle. Infinit like examples are. And these kind of Counts had the same office and dignitie with Dukes, as it seems, and their gouernment might as well haue the name of ⁱ *Regnum*, as a Dukes; which in ancient laws of *Germanie* is applied to them. The other kind being vnder Dukes, as Bishops vnder their *Metropolitan*; which comparison, one ^k that wrote vnder the *Carolin* line, long since rememberd. This difference, I know, agrees notwithstanding with diuers haue writen; but I think it more easily iustificable then any other. But vntill the French Empire, they were rarely more then meer personall, and as much or rather Official then Honorary, when the Gouernment of a Prouince was annext to them. Neither did the Prouinces make them otherwise then Personal. For they were not annext to them as Feudall, but giuen into their Rule at the Emperors or Kings will for a certain time, or at pleasure. For the *Empire*; the frequent examples in *Cassiodore*, which haue vsually *per illam indictionem* make it manifest; that is, that during the time of this Indiction they should continue. For the *French State*; their president, ^a writen almost 610. yeers since shews it. --- *Ergo dum & fidem* (as the words of it, are) *& utilitatem tuam videntur habere compertam, ideo tibi actionem Comitatus, Ducatus, Patritiatus in pago illo, quem antecessor ille tuus usq; nunc visus est egisse, Tibi ad agendum Regendumq; commisimus*, with a brief declaration of the morall parts belonging to those offices & honors; which

which all three by learned men^b are thought in those times to haue been but as the same. Of the time, before this autor, obserue what the eldest of the ^c French Historians hath. *Nicetius* (saith he) *per emissionem Eu- laliy à Comitatu Aruerni submotus, Ducatum à Rege expetiit, datis pro eo immensis muneribus. Et sic in urbe Aruerni, Ruthena, atq; Vcetica Dux ordinatus est.* And the same Writer. *Ennodius cum Ducatum urbium Tu- ronica atq; Pictaue ministraret, adhuc & vici Iuliensis at- que Benarna urbium Principatum accipit. Sed enuntibus Comitibus Turonica atq; Pictaue urbis ad Regem Chil- debertum, obtinuerunt eum a se remoueri.* Where expresse mention is of those inferior Counts subiect to Dukes, and also that one Duke had vnder him two Counts, as, in the other example of *Nicetius*, three. Which dis- proues their assertions who tell vs of euery Dukes right anciently to haue ^d consisted in xii. Counties vnder him. Indeed its true that an ^e old Chronicle of France saies that *K. Pipin Grifonem more Ducum, xii. comitati- bus donauit*; which if it bee true (as *Hierom Bignon* well obserues) it must be vnderstood of some speciall vse vnder *K. Pipin* only; Other very ancient ^f autors leauing out the more *Ducum*, telling vs that *Griphoni in partibus Neustria xii. Comitatus dedit.* Or why may we not think that more *Ducum* in that barbarous time might be to expresse, that *Grifo* should enioy the Counties as a Duke should? Som such thing is by an old ^g Monk spoken of as amongst the Turks. *Prouincia* (saith hee) *est qua vnum habet Metropolitanum, Duodecem Consu- les & vnum Regem*, that is, One *Admiral*, as his word is, or One *Amir*. But I think he there, as others here, were deceiud in his Number. Others talk of other num- ber of Counties vnder a Dukedom, but in vain & with- out ground. About this time of *Pipin* in whom the *Carolin* line had its originall, this dignitie (with that of *Count* equiualent to it) began to be feudall for life, and

^b *Pith. des Comtes de Brie & Champ.*
^c *Greg. Turo- nens. hist. 8. cap. 18. & lib. 9. cap. 7.*

^d *v. Doux. An- nal. Holland. lib. 5. & P. Pith. Aduers. 1. cap. 8.*
^e *App. Aimoxij lib. 4. cap. 61.*
^f *Annal. incer- ti Autoris edit. à Pith.*

^g *Robert. Mo- nach. Hist. Hierosolym. l. b. 4.*

h *Monach. Engolism. Vit. Caroli. M.*

i *Formulari Fidelitatis habes apud Sigonum de Regno Italie lib. 3.*

k *Arnolf. de S. Emmeranno i. cap. 5. & Arno in Episc. Saltzburg.*

l *Testament. Caroli. M.*

m *Thegan. de gest. Ludovic. Pij.*

n *Adhemar. ap. Anonym. in Vita Lud. Pij. Edit. a Pithæo.*

annext to the Territorie giuen for which, the Duke or Count did his fealtie or Homage to the Emperor or King. Obserue but these few examples of that age, recorded by some then liuing; *Tassilo* was made Duke of *Banriere* by *Pipin*. He afterward tradidit ^h seipsum Domino Regi *Carolo* (that is *Charles le maigne*) manibus in manibus *Vassaticum*, & reddidit ei Ducatum sibi commissum à Domino *Pipino* Rege, & confessus est se omnibus peccasse & male egisse. Et denno, renouans sacramenta, dedit ^{xii.} electos obsides. Here plainly is the fealtyⁱ or homage exprest and made by the Duke, vntill breach whereof, the Territorie remaind to him. And therefore, vpon complaint by the *Banarians*, that he had broken his faith towards the Emperor, and his confession of it, hee forfeited the Fief. But indeed in *Banier* specially, before this time were Dukes it seems feudall, and hereditary, as *Theodore*, *Theodobert*, *Huchbert*, and *Ottilo*, who had disposition of Fiefs in the Territorie, as in their own right vnder the *French* Kings, which I am perswaded to beleeu, by their Charters, Enseoffiments, and Testaments recorded in old ^k storie, and, made to the Archbishoprique of *Salzburg* and other Churches. And perhaps other like may be obserued, but for the most part they were, in that age, for life. And, the Tenants are in those times stiled ^l *Homines*, and the granting to them *Beneficiare*, which vnder *Lewes*, sonne to *Charlemaine*, was, without scruple, for life. *Nillas Regias* (saith an ^m ancient) *qua erant sui & ani & Tritani*, *Fidelibus suis tradidit*, eas in possessiones sempiternas & praecepta (perhaps, perpetuas) *Construxit*, & annuli sui impressione cum subscriptione, manu propria roborauit. Neither were these grants, it seems, other then of the Dignities which wee now speak of. Another, ⁿ that liud vnder him, more particularly of his Father, thus: *Ordinauit per totam Aquitaniam Comites, Abbatésq; necnon alios plurimos, quos Vassos vulgò vocant, ex gente Francorum.* — *cisq; com-*
misi;

misit curam Regni, pro ut utile iudicauit, Finium Tutamen, Villarumq; regiarum ruralem prouisionem. Et Biurica Ciuitati primò Humbertum, paulo post Sturbium prefecit Comitum (where note, although they were for life, yet, upon breaking of their fealtie, they were remou'd) porro Pictauis Albonem, Petragoricis autem Widbodum, and diuers more such. And of Charles le maigne, after his victories against the Lombards Ampliatà deniq; (saith an old Monk) Regià Potestate, necesse erat Duces Regno subiugateq; Prouincia perficere, qui & legum modamina & morem Franciæ assuetum seruare compellerent. Afterward, Otho surnamd the Great, about DCCCCXL. of our Sauour, hauing first settled the government of the free Cities of his Empire, to the end also, that he might haue some priuat men, whose worths were most eminent, obliged to him by royall fauours and honorable titles, bestowd in Feudall right of inheritance, his Territories with particular Names of Dignity annex to them. The Dignities were Dukes, Marquesse Count, Captains Vassasors and Vassasins; of whom all, anon. Of Feuds and their Originall, more, in the viii. chapter, where also you shall see that this distinction of Militarie and Feudall Nobilitie, touching its being for life or inheritance, is to be referd here but to the French and German Empires. But their Feudall laws p compild vnder Frederique Barbarossa, thus remember what a Duke was. Qui à Principe de Ducatu aliquo inuestitus est Dux solito more vocatur. That Ducatus or Dukedom was, as is before shewd, the government of a Prouince, next vnder imperiall Power. Those Prouinces were giuen by deliuering of one or more Banners, and in like form were resign'd. Prouincia (saith one that liu'd vnder Barbarossa) per vexillum à Principe traduntur vel recipiuntur. So was the inuestiture of the Dukedom of Borussia or Prussia to Albert, by Sigismund K. of Poland per vexilli traditionem, when the Marquesses of O-

o Adrenal.
Floriac. de Niv.
rac. S. Benedicli
cap. 18.

p Consil. Feud.
lib. 2. tit. 10.
q Otho Frising.
lib. 2. de gest.
Fred. 1. cap. 5. &
32. Otto de S.
Blasio capite 6.
r Orat. Vice
Cancell. Polon.
Comitij Lub-
lini apud Chy-
traum Chronic.
Sax. lib. 22. sub
anno 1559. &
de Aquila &
Bannario Pr
cipibus Po-
meraniæ so-
lenni ritu tra-
ditis, mentio
est apud Alb.
Crantz. wan-
da. 16. 6. cap. 14.

nolzbach and Brandenburg, Frederique and Ioachim, at the same time laid claime to the Honor, and were admitted in solemnitie *ad contactum extremitatum Vexilli eiusdem*. And in the Concord at Ratisbon touching the Dukedome of *Baniere*, vnder Frederique Barba-rossa, thus you read. *Henricus maior natus* (that was Henry Duke of *Baniere* the Emperors vncke) *Ducatum Baioarie, per VII. Vexilla resignauit, quibus Minori* (that was Henrie Duke of *Saxonie* the Emperors Nephew) *traditis, ille duobus Vexillis Marchiam Orientalem* (vnderstand that which is now *Austria*) *cum Comitatibus ad eam ex Antiquo pertinentibus reddidit. Exinde de eadem Marchia, cum predictis Comitatibus, quos tres dicunt, iudicio Principum, Ducatum fecit, eumque non solum sibi sed & uxori cum duobus Vexillis tradidit; that is, to Henry, Duke of Bauier, his vncke, to whom the words of the Charter*

e Henric. Storo
in Anna'. A. c. 110.
c. lvi. Et in Au-
stria Cuspiniani.

e were: Wadizlao illustri Duce Boemia sententiam promulgante, & omnibus Principibus approbantibus, Marchiam Austriae in Ducatum commutauimus, & eundem Ducatum, cum omni iure, prefato patri nostro Henrico & pranobilissima uxori suae Theodora in beneficium concessimus; perpetuo iure sanctientes, ut ipsi & liberi eorum post eos, indifferenter filij & filiae eundem Ducatum Austriae hereditario iure a Regno teneant & possideant.

Which was inserted chiefly to expresse what the purpose of both surrenders were, that is, that *Austria* should not be subiect any more to *Baniere*, as, while it had the name of *Marquisat*, it was. Where, by the way, you see the change of *Austria* out of a *Marquisate* into a *Dukedome*. Vnder this name it continued (except only the time wherein *Frederique II.* had made it a *Kingdome*, which endur'd not one Dukes whole life) vntill hee that was afterward Emperor *Frederique III.* (as *Munster* is autor) vsd the Title of *Archduke*, continuing in that Imperiall family to this day. Yet the name

f Malè igitur
de Austriae Du-
catus initio
Krantzius Wan-
dal. lib. 1. cap. 23.
g Formulam,
qua in Regnū
mutauit Duca-
tum, habet Pe-
trus de Vineis
lib. 6. Epist. 26.

name of Archduke was before in vse, and appli'd to them. Some fetch it from the time of Rodulph I. whose elder sone *Albert* was, they say ^a honor'd with it in a Diet at *Norimberg*. But among the ^b p^rriuiledges giuen to the Duke by him that created the first there, it is found: *Si quibuscumque imperij Curijs publicis Dux Austriae praesens fuerit unus de Palatinis Archiducibus est censendus: & nihilominus in confesso & incesso ad latus dextrum Imperij post Electores Principes obtineat primum locum.* Where also his Ducall Habit, of that time, is describ'd: *Dux Austriae* (the words are) *Principali indutus, veste supposito Pileo Ducali, Circundato serro Pinnito, baculum habens in manibus, equo insidens, & insuper, more aliorum Principum Imperij, conducere ab Imperio feudum sua debet.* And, in the Charter of *Frederique* the second: *Concedimus etiam nostro illustri Principi Duci Austriae, Crucem nostri Diadematis, suo principali pileo sufferendam.* That of Archduke is proportionat to the name of *ἡγεμῶν* Δεξ (which by some testimonie) was given hereditarie to the Prince of the *Athenian* Territorie by *Constantine* the great. But I doubt much of the reporters credit therin, or rather think he appli'd a name of his own time too farre backeto another age, as hee doth in other. But if you take these Kings of the Empire (of whom in the first book) for a speciall Title, it will follow that this of Duke is not next to the apparant successor. For also when *Frederique II.* made *Austria* a Kingdome. He gaue the new King, by the same Charter, power to make a Duke vnder him, that is of *Carniola* his ^d words are *ut de prouincia Carniole Ducatum facias immediate tibi & pro te nobis & successoribus nostris & Imperio resposurum.* But I see no difference twixt such a thing and a Duke, but in name. *Lithuania* or *Leitow* is calld *Magnus Ducatus*, and the Duke of it, that is, the King of *Poland*, *Magnus Dux Lithuaniae*, because in it also are diuers other Dukedomes, by that

^a Chytræus
Chron. Saxon.
lib. 12. sub ann.
1274.

^b Ralisponeæ.
Cæterum Otto
Imperator (936)
Brunonem fra-
trem suum Ar-
chiepiscopum Co-
loniensem dona-
uit Ducatu Lo-
tharingie, qui
se Archiducis
titulo inscripsit.
Nec ante eum
ea vox aut Dig-
nitas, n c in Lo-
tharingia post
illum. An Archi-
ab Episcopo in
Ducem tran-
sulit? Et insignia
Lotharingie
etiamnum
Austriaci ge-
runt. V. Lips. Lo-
nani lib. 1. cap. 9
c Nicephor. Gre-
goras Histor. li. 7

^d Petrus de Vi-
nolis l. 6. Epist. 26

W. quæ Andreas
Knichen in
Comm. Jur. Sa-
xonie. cap. 1.
verb. Duc. Sax.
collegit ad
hanc rem.
in Alciat de sing.
Certam. cap. 32.

n Hee takes it
(it seems) for
a Cap. v. de Bir-
ro Meurs. Critic.
exercit. 2. lib. 4.
cap. 3. Et Pitt.
Aduers. 1. c. 16.
a Bodin. de Rep.
lib. 3. cap. 5. alij.

b Archiv. Mo-
nast. Egmond.
apud I. m. Doux.
Annal. Holland.
5.

name describ'd by such as haue been in that state. Others therein like are by it, as *Prussia*, *Linonia*. What rights royall and euen maiestique Supremacie some Dukedomes haue of the Empire, is best learned out of Ciuilians, and such as haue handled them in Politique discourses. I meane those of *Lorraine*, *Sa- uoy*, *Millan*, *Florence*, *Saxonie*, and such more: where of although some are challenged by the See of *Rome*, Yet I may call them all Imperiall. For, out of the Empire, their Originall was. Touching them I adde only what a most^m learned Ciuilian, of late time, deli- uers: *Aliqui*, (saith hee,) *Regali potestate decorati sunt ut Mediolanensis & Pannonia superioris, quam Austriam vocant, itemque Burgundus. Atq; ideò gentilitijs insigni- bus Coronam ferre ius illis est. Aliqui non sunt, ut quos Rom. Pontifices in Vmbria, Piceno, alijsque Italia locis quandoque constituerunt. Hij, cum Pontifici deferre teneantur, nec soluti legibus sint, non Coronam sed " Birrum ostentant.* The French commonly affirme^a that this or other Digni- tie became not otherwise then at will of the King mongst them till vnder the third, that is, the *Capetan* line which began about 1000. of Christ. But I cannot assent to them, if they denie any to be before in feudall right of certaine Estate. For the first, that is, the *Mercurian* line; *Gregorie* of *Tours* hath exam- ples, enough to iustifie their Opinion. But, for the *Caro- lin*; Was not the Duchie of *Normandie* giuen in Fee to *Rollo* by *Charles* the simple about 1000. Whence the succeeding Dukes deriud themselves? And the Charter of *Charles* the Bald, which created (as the common opinion is) *Thierry* or *Theodorique* first Count or Earle of *Holland* (being then as good a title as Duke) thus^b speakes: *Iubemus ut sicut reliquis possessionibus quibus iure hereditario videtur uti, ita & his nostri Muneris largitate rebus impensis valeat securè omni tempo- re vite sua frui ipse & omnis eius posteritas.* — Dat

A. D.

A.D. DCCCLXIII. XVII. *Kal. Iullas*. And although the date in the transcript be corrupted, as the noble *Hans Douz* thinks, and that it should bee DCCCLXIII. yet it so shall be refer'd to *Charles the Simple*, and to the second line of their Kings. The Creation likewise of *Baldwin* first Earle or Count of *Flanders* (the name of Count in him being as great as Duke) is refer'd to *Charles the Bald* and falls about DCCCLXIII. And the ancient hereditarie Counts of *Bretagne* farre exceed any of these. All which proues those kind of Dignities more anciently feudall amongst them, then the Capetan line. But about that time, first through the weaknesse of the *Carolins*, and then by example of *Hugh Capet* Count of *Paris* which got the Diadem of France, most of those who before were honor'd with the equall titles of Duke or Count for life, extorted or by armes established their Dignities and Territories to themselves and their inheriting posteritie. Yet so, that the more to secure their diuided greatnesse, they acknowledged to the King a Supremacie, and did him Homage as for hereditarie and patrimoniall Fiefs. Being, as is said of the Dukes of *Guil. Gomei-Normandie*, different from the King, in this only that cens. lib. 7. cap. the King did them no homage, as they did to him. 45. & 46. But in their Territories, they vsurped all kind of souerainty, as to make laws, Officers of the magistracie, to giue iudgment not subiect to Appeale, leuy militarie forces, Coin monie, take imposts, subsidies, and the like and vsd also a Crown such as in more ancient times the Kings did, that is a *Crown Fleurnoe*, only differing from what is now a Royall one, in that it was not arch't or close. Such kind of Soueraign Dukes were afterward sometime there created. Thus an ancient d Autor of that State: *Quand le Roy fait un Duc il d Anthoin de le Corone en sa meillieur ville, tout ainsi que luy mesme a la Salle chez este couronné excepté d'estre oint.* &c. for more particu- Ch. L. Oyl. des Gr. lar forme of there Crown, the same Autor: *Le Duc est* 63. ca. 5. §. 48. 49.

c Bertrand d'
Argentre Hist.
de Bret. liure. II
chap. I.

inuesty par l'imposition d'un chapeau d' or Ducat , orné des perles. And the Coronation of the Dukes of Bretagne (vntill it became vnited to the Crown) was with all Ceremonie as to a King, except Vnction, as appears in that of Francis I. Duke there in c13.cd.xlii. crown'd by c the Bishop of Rennes, with a Crown d'or a haults fleurons d'un Escale hauteur, qui est la Corone Royall. For indeed the Royall Habiliments remain'd there to the Dukes. But, those ancient Dukedoms, or Counties, being too great in Soueraintie for a subiects hand, haue by litle and litle been reunited to the Crown, as *Champagne, Brie, Brétagne, Normandie*, and the rest like, not without much desire and policie of the succeeding French Kings. Neither would they euer make any new inuestitures, with those ancient Royalties. Neither is there one of those so Kingly Dignities, yet vnder the French Empire, which hath not been drownd in the Crown, either by marriage, Treason committed, or some such cause. But they haue created a new Forme, both by giuing *Appenages* to the yonger sonnes, as also Dukedoms and Counties to others, reseruing alwaies *ressort & souueraintee* as they call it (that is, their Royalties for receiuing appeals, and supremacie of seigneurie) and withall, in the Appenages, the reversion to themselves in default of heires males; which by an Ordinance of Charles the ninth, was extended to all other Dukedoms and Counties in future time to be erected. Wherefore the Dukes and Counts at this present, and of this later creation in France, haue no other maike or participation of Souerainty, but only in that they beare (as *L'Oyseau* saith) *la Corone au tymbre de leurs armoiries*. And are not *Seigneurs Souuerains* but *Suzerains*. Neither haue they now the Crown as a part of their habit, but a formalitie only on their Armorie. *Ils ne portent pas en teste, à present qu'ils ne sont plus que simples seigneurs suzerains, ne leur estant aussi plus concédée,*
a pre-

a present, en leur inuestiture : & partant ils ne l'ont plus qu'en peinture au tymbre de leurs armoiries ; si ce n'est qu'ils soient Princes Souuerains, auquel cas ils la pourroient porter en teste. But whereas hee vpon a passage in *Vilhehardonin*, thinks that the Crowns of the first kind of Dukes were not very ancient, I rather ghesse them to be at least as ancient as neer som c. yeers from the beginning of the third line. For, about that time, in the *Constantinopolitan Empire* vnder *Alexius Comnenus*, when the new titles of *Sebastocrator* and the like were inuented, he honord both the *Sebastocrator* (who was then at first, apparant successor) with a Crown, as also the *Cesar*, being the next title to the *Sebastocrator*. *συμμασι* (saith his a Daughter) *ἐν ταῖς πανδημοῖς ἡμέτερῖς αὐτὸς τε βασιλεὺς προσέταξε τὴν τε Σεβαστοκράτεια καὶ τὴν Καίσαρ κατὰ πολὺ διαφερόντη τῇ πολυτελείᾳ τῷ διαδήματι* & ὃ αὐτὸ ἐσεργάστω .i. In a publique Session hee commanded that they should be crowned, both the *Sebastocrator* and the *Cesar*, with Crowns differing much in worth from that which he himself was crown'd withall. The *Sebastocrator's* perhaps was then, as the *Despot's* afterward. Of that in the first chapter of this book. And the *Cesar's* as the *Sebastocrator's* in later time. Obserue but the succession of one of these titles into anothers place (whereof already) and you may agree to the Coniecture. The *Sebastocrators* appears in the Emperor ^b *Cantacruzen's* inuesting his wiues brothers *Manuel* and *Iohn* with that Dignity, and giuing them Crowns *ἔχοντας* (as my autor saies) *ἔμπροσθεν αὐτῶν ἑμπεσεν ἀπὸ μιᾶς καὶ μόνω Καμάρας* .i. hauing before only one Arch. And it will not be absurd to think that in imitation of those Eastern Princes, the custome of bearing Crowns, by such as were inuested in so great Honors, came into these Eastern parts. What communitie then was twixt the Eastern & Western States, euery man knows that hath read the Holy waires of that age. Som of the French deriue their

a Anna Comnen. *Alexiad.* 3.

b *Curopolat.*
περὶ ὀφθ. Παλατ.

Sacred. Du
Haillan liure 3.

d Annal. In-
cert. Aut. sub.
A. 876. Edit. a
Pithæo.

e Coronâ cin-
ctus I. de El-
tham Comes
Cornub. & F.
Edvv. II.
Vestmona-
sterij Sepul-
tus.

word *Appenage* from *ἑπαγίον*, expressing in the Eastern Empire, the sacred habitude twixt the *Soueraigne* and *Suzeraine*. Why might not imitation of their habits bee, as well as of their language? Its more anciently noted of *Charles* the ^d*Bald*, K. of *France*, that he too much imitated the *Constantinopolitan* Emperor, and how that age, about *Alexius* his time, generally affected Hellenisme and such words of Greek as they could get them, is apparant in the Monkish stories then written, in ancient Charters and other examples infinit. And afterward in the Charter of the Black Prince his creation into *Duke of Cornwall*, vnder Our *Edward III*, a meer Greek word is inserted by the characters of *imitos* (misprinted in the *Princes case*, *Rointimos*) which is plainly *Εὔτιμος* .i. *honorificè* or such like, and could not but ridiculously bee vsd now for Latine. Neither can their Crowns anciently bee so much imputed to their then posselt Souerainty. For then, why did our ^e Earles (before any Dukes made in *England*) weare any such Crowns, and meerly such as are now Ducal? They were not Soueraigns, more then their posterity at this day. Or why had both our Dukes, *Marqueesses*, and Earls afterward Crowns to their Creation, and as ornaments fitting their heads, not imaginarie only or formall vpon their Armories? But for an example of the ceremonie belonging to those ancient Dukes in *France*, take this of our King *Iohn*, Duke of *Normandie*. *Accinctus est* (as *Roger of Houedens* words are) *gladio Ducatus Normanuix in matrici ecclesia* (he means at *Rouen*) *per manum Walteri Rothomagensis Archiepiscopi, & praedictus Archiepiscopus posuit in Capite Ducis Circulum aureum habentem, in summitate per circuitum, Rosas aureas*: which, *Matthew Paris*, and the *Annals of Ireland* call *rosulas aureas artificialiter fabricatas*. When it first began, in *France* to bee a speciall and distinct title from *Count*, is diuersly affirmd. But they most truly deliuer, that

that suppose it first proper to the Dukes of Bretagne. To *Iohn* the second, Gouernor of that Territorie, the Charter of *Philip le Beau*, dated in CIO. CC. XCVII. thus grants : *f Ducem ipsum qui Comes fuit aliquando nostris vocatus in literis, Ducem fore, & Terram Britannia Ducatum existere, ipsumq; Ducem in posterum deberi vocari auctoritate regia ex Certa scientia declaramus & tenore presentium confirmamus.* This *Iohns* predecessors being before vsually known by the indistinct name of *Dux* and *Comes Britannia*, of whose equiuallencie in ancient time, alreadie. Yet so that the Title was distinctly affected by them before this time. Witnesse their Monuments deliuerd in *Bertrand d'Argentre*, and specially the title of our old Earls of *Richmond*, being also Dukes there. For in a Charter (which I haue) of *Gosfrey Plantagenest*, sonne to *Henry II.* beeing possesst of both those Territories, made to one *Richard* the sonne of *Reiner* and his heirs, of *Tronagium & Pesagium de Nundinis meis Sancti Botulphi, & quicquid ad Tronagium & Pesagium pertinet*, the beginning is, *G. Regis H Filius, Dux Britannia, & Comes Richmundia*, where, it appears, he vsed *Dux* as different and better then *Comes*. In England vntill *Edward III.* from the *Norman* conquest (of the *Saxon* times, presently) the greatest Title, next to the Prince, was *Count, Comes*, now calld *Earle*. But *Edward III.* created his sonue and heir *Edward the Black Prince*, Duke of *Cornwall*, per *8 Sertum in capite, Annulum in Digito, & virgam argenteam*, which afterward was vsd of gold. *Richard* the II. inuested *Thomas* Earle of *Notingham* with the Dukedom of *Norfolk* ^b per *apportionem cappe suo Capiti & traditionem virge aurea*. The *Sertum* was nothing but the Ducal Crown, as at this day, I think, *Fleuronné*. For that of the *Ring* : it is familiar in most ancient story, that the deliuey of a Ring was a signe of Principallitie giuen ; as in *Pharaohs* giuing a Ring to *Ioseph* ; in that of *Ahasuerus* or *Xerxes*, reported

f Extraict du
lett. de Pairrie
chez Bertrand
d'Argentre hist.
de Bret. liure 4.
chap. 31. & Bel-
lesforest. liure 4.
chap. 43.

g II. Ed. 3.
Camdenus.

h Pat. 21. Rich.
2 & Rot. Parl. 3
Hen. 6. art. 1.

i *Q. Curt. lib. 10*
Plutarch. in A-
Alex. alij. &
consulas 1.
Maccab. cap. 6.
com. 15. de An-
tiocho.
 k *Theophanes*
ap. Porphyrog.
de ad. Rom. Imp.
cap. 21.

l *Suger. Abb.*
Vit. Lud. Crassi.

m *Helmold.*
Chron. Slavor.
1. cap. 32.

n *Vbi de iure*
Annulorum
Aur.

o *Georgius*
Phranz. lib. 3.
cap. 19.]

reported in *Esther*, to *Haman*; in *Alexanders* doing the like to *Perdiccas*, which made some i think him the truly designed successor. And, when the two *Mahumeds*, *Alem* or *Ali*, and *Muhannas*, vpon controuersie for the Dominion of *Syria*, were contented to submit themselves to the iudgment of the old men; that so the arbitrators might haue a sufficient power iudiciall, they deliuerd to them their Rings *ἐπέεσι* (saith my^k autor) *Συμφορῆς τῆς ἀρχῆς τῆς Ἀγαπῶν* .i. which is a signe of Principallitie among the *Hagarens*. And *Lewes* surnamed the *Grosse*, of *France*, *Filium suum Ludovicum annulo inuestiuit*, in part of his Kingdom, as one^l that writs his life remembers. How a Ring, in the Coronations of Kings, is vsed, the diuers and publisht orders of them shew. *Fac nobis reddi Coronam, Annulum & purpuram, Cateraq; ad Inuestituram Imperialem pertinentia*, are the m words of those Bishops which came to the Emperour *Henry v.* to depose him. Of the Ring, we shall haue more occasion to speak anon in another n place. Both *Rod* and *Ring* were vsd anciently in Imperiall and Royall inuestitures of Bishopriques, which were proportionat to Counties or Dukedoms, and therefore may be opportunely here rememberd. The great controuersies about it twixt that *Henry v.* and Pope *Paschal* the 11. and at length the same Emperours remitting his right to *Calixtus 11.* are easily known out of the stories of those times. The custom of the o *Constantinopolitan* Empire was (as for the *Staffe*) alike. And in this Isle, *a multis annis retroactis* (saith *Ingulph* Abbot of *Crowland*; he liud at the *Norman* Conquest.) *nulla electio pralatorum erat merè libera & Canonica sed Omnes Dignitates tam Episcoporum quam Abbatum per Annulum & Baculum, Regis Curia pro sua complacentia conferebat.* The rod or *Pastoralis baculus* as they calld it, was vsually kept in the Bishoprique or Monasterie, and at euery new inuestiture deliuerd by the King or other Patron (as the case was)

was) to the new elect. For, the Election was in the Clergie, but the confirmation by this means, with staffe or rod or Ring. And therefore, when K. Edgar most liberally gaue new priuiledges to *Glastenbury*, yet *sibi suisq; heredibus tribuendi fratri Electo pastorem Baculum potestatem retinuit*. Afterward, *Henrie 1.* about that same time when Pope *Paschal* so much opposd it in the Empire, (*Anselm* Archbishop of *Canterburie* being a speciall agent herein for the See of *Rome*) inuestituram Annuli & Baculi indulsit in perpetuum; re-
 tento tamen (so saies the Monk of *Malmesburie*) Electionis & Regalium priuilegio. And *q* Concessit Papa, ut Rex homagia de electis acciperet, sed nullum per Baculum & annulum inuestiret. In report whereof all our Stories consent. Which makes me suspect this relation in *Matthew Paris*. *A.D. CIO. C. XIII.* Rex *Henricus* dedit Archiepiscopatum *Canuariensem* *Rodulpho Londoniensi* Episcopo, & illum per Annulum & Pastoralem Baculum inuestiuit. This *Rodulph* or *Ralph* was successor to *Anselm*, but was not Bishop of *London*, but of *Rocheſter*. Neither do the more ancient Stories of *Florence*, *Houeden*, *Huntingdon*, *Malmesbury*, and the like speak of this kind of inuestiture to him. *Matthew* of *Westminster* follows the words of *Paris*; only he hath in him, misprinted *Richardo* for *Rodulpho*. But, after that remission by the King, its not likely he would so soon vse the ceremonie about which so much difference and controuersie had been. Neither would the See of *Rome* haue bin so silent vpon such a fact, as, at that time specially, it so much impugned. But long after when *England* discharged it self of that *Romish* yoake, this liberty of collation and inuestiture (but not with these ceremonies) was resumed to the Crown by act of Parliament, constituting that without any *Conge d'Eslier* the King might bestow Archbishopriques and Bishopriques by his letters Patents, which should bee to all intents and purpo-

p Ita *Malmesb. de Gest. Pontific. lib. 3.* in Episcop. Lindisfarnensibus & lib. 2. de gest. Reg. cap. 8. ex Archiu. Glascon.

q De gest. Pontific. lib. 1. de hac re & Turba Monachorum.

r Haresis de Inuestitura, eo quo nonnullis dicta. Goffrid. Abbas Vindocinens. Opuscul. tract. 1. v. Anselm. Epist. 12. & Inuonem Carnot. Epist. 157. f Stat. 1. Ed. 6. cap. 2. quod rescidit Parliamentum 1. Mar. Sess. 2. cap. 2. quod etiam caput Marix reſixit Parliamentum. 1. Jacob. Sess. 1. cap. 25.

a *Durant. de Ri-
tib. Ecclos. 2. cap.
9. alij.*

b *Rot. Pal. 26.
Ed. 3. membr. 4.*

c *Parl. 9. Rich. 2.
memb. 5. art. 15.*

d *Ingulphus.*

ses as though *Conge d'eslier* had been giuen, the election duely made and the same confirmed. This was vnder *Edward VI.* and repealed by *Q. Marie*, whose act of Repeale stands now also repealed. But this out of the way. How those Ceremonies, belong to Bishops now, especially of the *Roman Church*, you may best learn from a Writers whose direct purpose is of things of that matter. Yet some creations of the time of *Edward III.* haue nothing of the Rod. When *Iohn of Gaunt* was made Duke of *Lancaster* in Parliament, the King *ceincta* (as the ^b Roll speak) *son dit filz Iohan d'un Espeie & mist sur sa ceeste un Cappe furra & dessus un Cercle d' or de peres & luy nosma & fist Duc de Lancastre.* Here is the Cap the Crown, the Sword; but no Rod. Vnder *Rihard II.* ^c *Thomas Duke of Gloucester* is inuested in Parliament *per Gladij cincturam & Pilei & circuli aurei impositionem*, and a Charter deliuered him; and diuers others like occurre in the Rols. But the Charters of Creation of them of later times are *Nomen &c. & Dignitatem Ducis N. damus & concedimus atque per Gladij cincturam, Cappe & Circuli aurei impositionem in Capite, & Traditionem virga aurea realiter investimus.* Where the Ring, as also in more ancient times, is omitted; and the *Sword*, *Cap*, and *Coronet* rememberd. But long before *Edward the III.* the name of *Dux* is in our stories and ancient Charters. Yet hardly twixt him and the *Norman Conquest*. It seems it was the rather abstaind from in that time, because the Conquerors title in *Normandie*, whence he came, was at the best no greater. But in the *Saxon Raiga* it is very frequent. In a Charter of *K. Edgar*, to the Abbey^d of *Crowland* dated *cccc. lxxvi.* is subscription of witnesses after the Bishops Abbots and Abbesses, (but the precedence is not alwayes obserud) thus: *Ego Orgarnus Dux constitui ✱. Ego Ailwinius Dux constabiliui. ✱ Ego Oslacus Dux affui ✱. Ego Alferus Dux*

Dux interfui *. Ego Elphegus Dux audini *. and according to this are a multitude of Charters of those times; some of them having also their Prouinces annext to their names, as in another of the same yeare and King: Ego Ordgarus Dux Donenonia consignari *. Ego a Elfegus Southamtonienfis Dux consensi *. and a writer that liu'd ^b in those times tells of one Hun Dux Prouincia Sumorsetum, slaine in a battell twixt Egbert K. of Westsaxonie, and Beornulph K. of Mercland, and buried at Winchester. This was proper to them which next vnder Supremacie Royall, had the gouernment of Prouinces. You may see it specially in the Example of the Northumberland Dukes beginning in Otha brother to Hengist, They, although very great in power, yet for almost a hundred yeares would not assume the name of King but Duke. Of them, this Will. of Malmesburie. *Annis uno minus Centum Northaninibri Duces communi habitu Contenti, sub Imperio Cantuaritarum privati agebant; sed non postea stetit hac ambitionis continentia, seu quia semper in deteriora declinui est humanus animus seu quod gensilla naturaliter inflatiores anhelat spiritus. Anno itaque Dominica Incarnationis DLXVII. post mortem Hengisti LX. Ducatus in Regnum est mutatus, regnavitque ibi primus Ida, haud dubie Nobilissimus, etate & viribus integer; verum virum ipsi pro se Principatum invaserit, an aliorum consensu delatum suscepit parum definitio, quia veritas est in abdito.* Yet in the Latine stories you cannot make sufficient distinction twixt their Dux and Comes and Consul and ^c Patri-

a L. Elfegus.
b Ethelwerd. lib. 3. cap. 2. & v. Eundem lib. 4. ca. 2. Hengistus dicitur primus Consul & Dux qui de Germania fuerat gentis Anglorum.

c V. Alcin. Epist. 2. & titulum Ethelwerdi, qui nempe Saxoniam conscripsit historiam.

* *Leg. Athelstani* exception, proues it. In the Lawes of * those times
cap. Be psum.

a Archbishops
 and Earles
 Wergild is
 15000. *Thyrmsas*. Bishops &
 Aldermens.
 8000.

b *Canut leg.*
cap. 55.

c *Leg. Aleman.*
cap. 6.

d *Lex. Saxonum*
cap. 64. & ad
 hanc rem con-
 sulas *Leg. Ripu-
 ariorum c. 37.*
art. 12.

e *Regiam Maie-
 stat. li. 4. ca. 19* &
 priuilegium
*Macdussi fami-
 liæ a Malcolm
 mo III. indul-
 tum v. apud Bu-
 chanan. de reb.
 Scot. lib. 7. &
 de Cro Scoto-
 rum videtis*
Reg. Maiestat. 4.
*cap. 24. & 26. &
 40.*

f *Sext. Pom-
 peius verb. Oni-
 bus. Agell. Noft.*
Attic. lib. 11. cap.
1. alij.

* *Ænceb'receop' 7 E'ples p'angild*
bij xv. M. ðrimra.

Birceops 7 Ealdopmanner viii. M.

So *Archbishops* and *Ethelings* (of this word, before in the first Chapter) are in another^b law of that age ioi'd, and *Ealdopmanner 7 Leodbirceop. xi. Aldermen and Pro-
 vinciall inferior Bishops*. But, that you may understand the transcribed Saxon Law; *Wergild* among them was, as the Ciuilians *Æstimatio Capitis* or a mans worth which in that age, was paid as the price of Death or other Faults, and had its originall from ancient manners of those people, whence the English came (the Germans) among whom (as *Tacitus* of them, then) *luitur etiam homicidium certo armentorum ac pecorum numero, recipit-
 que satisfactionem vniuersa Domus*. Neither doth the expressing of so many *Thrymsas* (a *Thrymsa* ^c was a third part of their shilling; not three shillings, as some much mistake) differ from *Tacitus* his relation of a cer-
 taine number of Beasts. Read his old Law of the ^d *Saxons*. *Solidus est Duplex. Vnus habet duos Tremisses* (i. *Thrymses*) *qui est Bos anniculus xii. mensium, vel Ovis cuius agno. Alter solidus tres semisses* (I read *tres tremis-
 ses*) *id est Bos xvi. mensium. Maiori solido alie compositiones, Minori homicidia componuntur*. This *Wergeld* or *Wergild* is often met with in the *Salique* laws, those of *Childebert* and *Clothar* of the *Ripuarians*, and such more. And in ^e laws published vnder *Dauid I.* of *Scotland*; *De vnoquoque fure per totam Scotiam est Wer-
 gelt xxx. Vacca & vna inuenga, sine fuerit liber homo sine seruus*. And, that the ancient punishments, in the Roman state also consisted chiefly in^f mulcts of Oxen and Sheep, cannot bee vnknown to any obseruer
 of

of their Antiquities. But it is here plaine taht an Earle of those times was neer of double estimation to their *Alderman*. Of the *Alderman*, more anon. Neythet is it more to bee doubted, but that no name properly can so fit the Latine *Dux* in their Charters and stories as Eople. But how it became since with vs only for *Count* or *Comes*, with its signification, shall, in due place, bee manifested. In *Scotland* some affirme that the Title of *Duke* amongst others, began vnder *Malcolm* 11. about 110. xx. of Christ. If they mean that it was then indistinctly also vsd with *Comes*, you may beleue them. But the first occurrence, that I haue obseru'd of it in their Monuments, is in Parliament of xi. of *Robert* 111. at *Scone*, *ibidem vocatis, more solito, Episcopis, Prioribus, Ducibus, Comitibus, Baronibus, libre tenentibus & Burgensibus qui de Domino nostro Rege tenent in Capite*. This was in the yeer 110. cd. and its iudiciously deliuer'd that this *Robert* 111. some 11. yeares before, by creating his sonne Prince *David* Duke of *Rothsay*, first brought this great note of distinct honor into that Kingdome. At the same time hee inuested his brother *Robert* with Title of *Dux Albania*. Maruell not, that his own and his brothers name were both *Robert*. His, at his baptisme, was *Iohn*. But at his taking the Royall gouernment, either for the vn'uckines of the one name in the *French* and *English*, or for the good which accompanied the other in his own predecessors, changd himselfe out of *Iohn* into *Robert*. The first Duke in *Castile* (as is* affirmed) was *Frederique* bastard sonne to s Henry 11. of *Castile*, by him created *Duke* of *Benaunte*. And *Iohn* successor to this *Henry* made his second sonne *Ferdinand* Prince of *Lara*, Duke of *Pennasiel*. *Ferdinando minori Regis filio* (saith Mariana) *cui Lara Principatus erat, oppidum Pennasielis additum, Ducis nomine. Corona Capiti imposita, nullis extantibus Floribus;*

* *Estuan de Garibay lib. 15. cap. 27. & 54. g Circa 110. ccc. Lxx.*

quod Collata dignitatis insigne erat: tametsi nostra atate non Duces sed Comites etiam Coronam clypeis adiungunt Regis haud absimilem. But their Ducall Crown now is, as in England, fleuronnee (so was that of Ferdinando, saith Stephen of Garibay) and as a Kings, not archt, but that only the flowers are lesse and so euen que una no suba mas que otra, as Estevan de Garibay's words are i. that one bee not higher then another. And the ancient Dukes might weare it aswell on their heads, as Armories; and had diuers such prerogatives euen Royall, when they were all of Royall bloud. But for the most part, now cessing to bee so, most of their prerogatiues also cesse, saith Garibay, at least in the Kingdomes of Castile. In ancient time there, aswell as in other places, this Dignitie was only for life. And to this day (my autor is ^h Mariana) the steps of that Estate are in the Spanish Nobilitie. For none of them Duke, Marquesse or Count, vse their titles after death of their Ancestors, but Rege denuo annuente, vlesse some few such families only as by the Kings speciall grant may doe otherwise. Which, although here noted, as many other things in this, Chapter, is appli'd to some Titles hereafter to bee spoken of. The Pragmatica ordains that none whatsoeuer shall haue the Title of Excellent or Excellencie. But that the the Grands (all Dukes mongst them are Grands, and some Marquesses and Counts) or such as may stand couered before the King shall bee honord with *Vuestra Sennoria* i. your Lordship. And that in superscriptions to any Duke, Marquesse, or Count the place denominating his dignitie shall to it be added. To speake here of particular Dukedomes their rights, Regalties, and such like were from our purpose. Wee haue already rememberd that *il Gran Duca di Toscana* the Duke of Florence had his Crown radiant and that Title of *Gran Duca* by speciall indulgence from Pius Quintus, who

^h De Reb. Hi-
span. lib. 8, cap. 3.

who inscrib'd his gift with, *Pius V. Pontifex Max. ob
eximiam Dilectionem ac Catholica Religionis Zelum,
præcipuumque Iustitiæ studium donavit.* There is a par-
icular forme of Creation instituted by *Paul II.* which
for the length, and because most of the differing Cere-
monies are as proper to that Church, I omit. But
there is no Crown but a Cap only (*Biretum*) and a
Scepter. Yet what the Reporter ^k adds for his diffe-
rence of Dukes, I think may bee worth obseruation.
Et hæc quidem (saith he) *seruantur, si Dux est Mag-
næ Nobilitatis & Potentiæ ut fuit Tempore Domini Pau-
li PP. II. Borſus Ferrariæ. Si verò eſſet Mediocris po-
tentiæ ut fuit Tempore D. Sixti PP. IV.* (to this Pope
this autor was a kind of Master of the Ceremonies).
*Fredericus Dux Urbini, omnia ſeruantur, niſi quod non
duceretur à Cardinalibus, ſed à duobus aſſiſtentibus
Papa principalibus, & ſederet ultimus poſt omnes Car-
dinales, in Banco Diaconorum & eundo incederet ſolus
poſt Crucem ante omnes Cardinales. Quod ſi adhuc eſ-
ſet inferior, tunc omnia alia ſeruarentur, niſi quod non
daretur ei ſceptrum, neque ſederet in banco Cardina-
lium, ſed ad pedes Papæ in ſupremo gradu, & eundo
incederet ante Crucem poſt Oratores & alios Principes.*
here you ſee his triple diſtinction of them; and others
haue them by *Maiores* and *Minores Duces*, wherupon
ſaith the learned ^l *Paschalius*, that the *Maiores omnes* ^{1 De Coronis lib. 9. cap. 22.}
*unius ordinis eſſe cenſentur, omnes propemodum ſuſpiciun-
tur ut Reges, longeque antiſtant illis quos voco Mino-
res.* Neyther can any not ſee much difference twixt
thoſe of *Florence*, *Ferrara*, *Sauoy*, *Lorrain*, *Saxonic*,
Brunſwic, and ſuch more (which mongſt them alſo diſ-
ferently haue ſo many imperiall rights) and the *French*
of late time, *Engliſh*, *Scotiſh*, and *Spaniſh* Dukes which
are all *Seigneurs Suzerains* ſubie& Lords, and many of
them poſſeſſing their denominatiog Territorie in Title
only, not in gouernment. Yet *Charles L'oyſeau* idly
miniſeth

i Cicarella in
Vit. Pontific.

k Marcell. Cor-
grenſ. Sa. Oereng.
I. l. 7.

minseth his difference to small, where he makes our English Dukes to bee a degree by themselves, & *qui ne sont qu' a vie come Officiers*. What Dukes he means with vs, I know not. But all men may know that since Edward III. the Title hath been Honorary and Hereditarie. Nor doth that frequent name of *Duke* occurring in Genes. xxxvi. belong to this place. The word in the holy tongue is אֶלֶף which the Paraphrases of Onkelos and Jonathan turne רבא; both signifying a Lord, Prince, or great Ruler, and the ^m Ebrewes interpret them there ראשי משפחות i. Heads of families or Kinreds, although Allaph may serue also to expresse any great dignitie vnder a King. The Rabbins say that בל אלה מלכותא דלא תגא i. Every Allaph is a Kingdom without a Crown, which Elias interprets, that euery King not crownd is רבס * i. a Duke. The Germans call them Hertzogen, and Hertochen (whence the Hertochy, in that vnder the name of the Confessors laws) both signifying Dux, as he is *exercitui praefectus*. Remember what is in the first booke of the Duke of Moscouie, for a Duke uncrowned, yet supreme Prince.

^m Rabbi S. Iar-
chi in Genes. 36.
Com. 15.

* Dux.

Ducis Limitanei. Marquesses, whence the name. Marque. Μάρμα in old Gaulish. Marchera Mulieris the Brides maidenhead. Marshall. vsuall application of names of a later age to antique relations, by old English Poets. The derination of Marquesse a mari, idle. Μαρξισμός. How in one man Duke, Count, and Marquesse was anciently often exprest. The beginning of the name of this Dignitie in the Empire. Markgrau. Marchio Burgundiæ, and Normanniæ. His investiture by a Ring. His Coronet. Presedence in France. Aiciat's admonition in point of Presedence. Marchiones in England. Iohn of Sarisburie corrected. Snowdon. Controuersie twixt the

the Lords Marchers and the Barons of the Cinque Ports, about bearing the Canopie. Earle of March, First Marquesse in England. How the Nobilitie lik't the Creation of Robert of Vere. Richard I. expressly made it a Dignitie twixt Duke and Count. Iohn of Beaufort's refusing the Title, as too New. His Coronet, here. First Marquesse in Scotland, Iohn Hamilton. First in Spaine, when made, and who. His Coronet and prerogatives there.

CHAP. III.

OF *Dux*, *Dux limitis*, and *Comes*, as they were anciently about the declining Empire, it is sufficiently disputed in the next Chapter before. And of their equality of Office and Dignitie; as also how from *Dux* came the now Honorary title of *Duke*. From no other Originall is the name of *MARQUESSE* to be deriv'd. For such as were constituted Governors of Provinces bordering on some other State or the Sea (whence also easier invasions might be feared) had the name of *a Ducis Limitanei* or *Limitum* in Latin, and, from the old Dutch or French, in later time, *Marcgraues*, or *Marquesses*. For in that tongue, as at this day, Borders, Frontiers, limits, or bounds were call'd *Marques* or *Marches*. *Quotiens* (saith my ^b autor) *de Commarchanis contentio nascitur* &c. i. as often as controuersie rises touching Boundaries. And, in the French Annals, one speaking of Carleman: *Expulit Ducis quibus custodia commissa erat Pannonici limitis & Cartani*, atq³, per suos, *Marcam ordinavit*. Hence the ancient Marquesse of Austria, is call'd *a Marcha inter Ungarios & Bavaros*. So Normandie was ** Margus Regni*, and *Normannia Marchia*. The reason of the name any man knows, that

E c knows

a *Cat de Venat. Ferar. l. unic. & Constit. Theodos. & Val. edit. a Pish. tit. 29.*

b *Polar. leg. tit. de Term. Rupt. art. 2.*

c *Anonym. sub anno 861.*

d *D. tinar. chron. lib. 7.*

* *Sugerius Abb. Vit. a Ludonici Crass.*

e *Adrenald.*
Floriac. de Mi-
rac. S. Ben. cap.
 33.
 f *Alciat. de Sin-*
gul. Certam. cap.
 32.
 g *Mæxæ Pau-*
sanias Phocic.
lib 10.
 h *March. leg.*
Boiar. tit. de Vi-
tiis. animal. art.
 11.
 i *V post He-*
ctorem Boetium
lib. 3. Regiam
Maies. lib. 4.
cap. 31. & de
Marcheta apud
Nos, consulas
Henric. de Bract
lib. 4. de Affiss.
N. Diff. cap. 28.
 S. 5.

knows how it lies. In the Testament of *Charles* the Great, *Marca* is vsd for Frontiers, and in writings of those times *Marca Hispanica*, *Marca Britannica*, and such like infinit occurre. And e *Marchisi Britannici limitis*. *Marchiser* in French being at this day to *Bor-*
der or *adsoyne* to. Hence the names of *Danmarch*, and (as som haue thought) our *Mercia* or *Mercland* in the Saxon Heptarchie; and the lawes of *Marque*, or *Re-*
prisales. Some great men haue f deriud it from *Mare* or *Marc* i. a *Horse*; as if it should be in Latin *Ma-*
gister equitum or a Generall ouer the Gensdamerie of Ho-
 semen. Its true that among the old *Gaules* the word s *Marc* signified a *Horse*, as also in h old *French*, and *British* or *Welsh*; wee and the present *Dutch* retaining still for one Sex the word *Mare*. Hence some will the *Marcheta Mulieris* in *Scotland*, i. (from an obscene vse of *equitare*) the first night, or *Maidenhead* of the *Bride*, which by a law of *Euen 111.* King of *Scotland* was allowd to the King and other Lords at the marriage of their Tenants daughters, and afterward by *Malcolm 111.* at request of his Queen, turnd into a summe of i monie, yet remaining among their laws. But also with vs in a *Natio* habendo the *Esplees* is laid, among o-
 ther, in *Marcheta pro filiabus suis maritandis*; perhaps hauing like cause of name, although not the same ground of Law. But in *Scotland* it extends to all Conditions as well Noble as other. And from the old vse of this *Marc* or *Mare*, must you deriue *Maresshall* i. (as most say) *Mare-schalch*, which literally is as much as *Equi* or *Equorum præfectus* i. Master of the *Horse*. Which, without question, is the true etymologic of the great office of *Maresshall* ioind anciently in *England* with the *Constable* (i. *Comes stabuli*) in their iudicious place of the *Court of Chivalrie*. But to iustifie also, that *Marquesse* is hence, one produces a piece of an old *Romant*, thus speaking of *Paris* his companie, in his embarque-
 ment for *Helen*;

*Li k Chivalier & li Marchis
 Ke Paris ot semont & pris,
 Et ses freres Deifibus,
 Et furent bien deux mil & plus.*

*k Benoïs Chez
 Fauchet en l'
 Origin des Dig.
 nit. 2. cap. 3.*

And thinks that the autor would not absurdly by *Marchis* mean such as are mongst vs feudatarie Marquesſes; but that he vsd it for Horsemen; which in later time was applied to this Dignitie. Surely there was no necessitie that hee should vse the name for the one or the other, but generally for a Souldier, because indeed the old Marquesſes had in their Prouinces Martiail gouernment. Or if hee did vse it for Horsemen, as perhaps hee might, what consequence is there that thence this Honorary title should haue its deduction. But howfocuer, he knows nothing of the old Monkish Rimes and Romants, that knows not how vsually they abusd words of Titles, Dignities, and state of their own age, by application of them to Countries and Times where and when they were not. What doth *Dan Lidgat* the Monk of *Bury* mean, when in the destruction of *Thebes*, he saies that King *Adraſtus*

—— ſette a Parlement,
 And hath his letters and meſſengers ſent
 Through Greece to many ſundry kings,
 Hem to enhaſt and make no lettings,
 And round about, as made is mention,
 Hee ſent alſo to many a Region
 For Princes, Dukes, Earles, and Barons?

It muſt, in charitie, be thought that none of his Readers are ſo blockiſh as to beleeu that the Titles of *Dukes, Earles, and Barons*, were in Greece. Much, of that nature, is in *Robert of Gloceſter, Chancer, Gower*, and, elfewhere,

I Constit Feud.
lib. 2. tit. Quis
dicatur. & Marchiani dicuntur
Petro de Vineis
lib. 2. Epist. 15.

where, in *Lidgat*. The ¹ Imperiall Laws thus : *Qui de Marchia inuestitus est Marchio dicitur. Dicitur autem Marchia, quia Marcha & ut plurimum, iuxta Mare sit posita.* Its certain iudeed that many of the Imperial Marquisats are in a maritime coast, yet plainly had their names from being Land-marches of the State, and not from their maritime situation. For although the *Marcha Anconitana Taruifana*, of *Ferrara*, in *Italy*, as also the Marquisat of the holy Empire in *Brabant*, the *Marcha Normannica*, and *Britannica* in *France*, are maritime, yet *Misnia* and *Lusatia*, *Brandeburg*, *Moravia*, *Austria*, *Susa* in *Savoy*, all vnder the name of Marquisats, and then instituted when the Title had a reall deduction from the Prouinces, are inland Countries. When *Charles* the great had a designe of Warre against the *Saxons*, he sent for all his forces in *Guienne*, and commanded them thence,

m *Abdemar*. in
vita *Ludovic*.
Pij.

n *Helmold*.
Chron. Sclauor. 1.
cap. 8.

o De isto op-
pido consulas
Ethelward lib.
1. pag. 474. &
Mamesb. de
gest. Reg. 2. cap. 2
cui *Euthef*. &
Hurtbeby (Li-
brariorum in-
curia) dicitur.
p *Annal. Boior*.
6. & 4.
q *Nicephorus*
Greg. histor. 7.

m *relictis tantum Marchionibus qui fines Regni tenentes, omnes, si forte ingruerent hostium arcerent incurfus.* Plainly the defending of the Marches interprets their name. Another very ⁿ ancient, of the Emperor *Henry 1.* (hee raignd in *ccccxx.* of Christ) that after his victories against *Worm* King of *Danmarch*, he apud *Sleswich*, *quanc* nunc o *Heidebo* dicitur, *regni terminos ponens ibi & Marchionem statuit & Saxonum Coloniam habitare precepit* And *Maiores nostri* (saith *p Auentin*) *unumquodq, regnum quo citeriora eius tutiora forent, iuxta Cardines Cæli, in limites, quibus prefectos, cum presidys Militum, Equitum imposuere, diuiserunt : illos Marchas, hos Marchigra, hos appellant.* The later Grecians, from the Italian *Marchese*, call it *Μαρκέσι*. The Lady *Anna Comnena* names *Tincred* *Μαρκων τανχρε*, where the very Italian is. And one q of them, I know not why, saies it signifies *επὶ τῆς σεαυτομασι ὁ τὴν βασιλικὴν κατέχων σημασίαν*. i. The Kings Standardbearer. They might well bee decciud in this Western name, as in others they vsually are. The ancientest testimonie, which I haue obserud of the name, is about

about Charles the Great. In his ^d Constitution *De legibus Imperij Transalpini sede tenenda*, are reckon'd *Duces & Marchiones*; and in other writings of that age. Therefore is he much deceiv'd that * saies the first mention of *Marebio*, is in that of Henry 1. Emperor, at *Sleswic*; and perhaps as faulty, in that he interprets *Marquisat* by *Districum unius Villagationis aut Ducionis*, because the Territories of Villages or Towns (he saies) the Dutch call *Uelmarcks*. I doubt not but that *Marck* there also is originally, as before we haue deliver'd. But, as wee haue already shew'd of *Dux* and *Comes Primi ordinis*, so, of them both and *Marquesse*, you must remember, that all three, and that after the French Empire, were ^d distinctions of Name more then Dignity. They concurd euen in one man. For the *Roman* times, all three are plainly exprest in ^e this:

^c Sidon. Apollinar. Panegyric. Anthemio.

——Comitis sed iure recepto
*Danubij ripas, & tractum limitis ampli
 Circuit, hortatur, disponit, discutit, armat.*

For the French: vnder the Emperor Lewis 11. *Trachulfus* (saith an ^f Ancient) *Comes & Dux Sorabici limitis, mense Augusto defunctus est*. Comes, & Dux limitis, every man may see. included, *Duke Count*, and *Marquesse*. Diuers such testimonies you shall meet with. But when other titles in the German Empire vnder *Otho 1.* were by feudall right made hereditary and Honoraire, this also among them, had the same Change, being before, with them, for life. And the Feudall Marquisats of *Lusatia*, *Brandeburg*, *Brabant* (that they call'd Of the holy Empire) were, about that time, created. In their Language they name them *Markgraves*, i. *Comites Limitanei*, or gouernors of the Frontiers and thence their Monks made their Latine *Marggrauius*. *Obyt* (saith s one) *Marggrauius de Missen*; speaking

^f Anonym. Annal. Franc. edit. à Pithæo. sub anno 873.

^g In Annal. Dominic. Colmar. ent. sub Anno 1291.

of *Frederique* Marquess^e of *Misnia*. The solemnity of Creating them (as of *Dukes*) in the Empire anciently was by deliuey of one or more Banners, as, in the example of *Austria*, is remembred, where we speak of *Dukes*. When this Title became first distinct in *France*, I know not. But there also the *Count* of *Burgundy* is anciently^b call'd *Marchio Burgundie*; and *Richard* Duke of *Normandie* (twixt whom and our King *Ethelred* Pope *Iohn* xv. desired to make a peacefull composition, & sent *Leo* Archbishop of *Triers* into England with letters of credence) in the ⁱ same letters is only titled *Richardus Marchio*. So an old ^k Charter; *Godefridus Dei Miseratione Dux & Marchio Lutharingia, Comes Louaniy*, &c. An ancient Autor^l of that Country, says the Marquess^e, *Est inuesty avec un anneau de Ruby*. But the Ring is now turn'd into a Crown or Coronet, which they call *mislée*, *mixt*, that is, part *Fleuronnée*, and part *perlée*, because the Marquess^e is as it were, participating of both, twixt Duke and Count. Yet they haue by a distinction giuen presedence to some ancient Counts before some ancient Marquesses: as to Counts of whole Prouinces, before Marquesses of only Frontier Towns, and, to those Marquesses, before other Counts or Gouvernours of Towns; Nay, and some haue disputed and deliuerd that the Title of *Count* there generally is before *Marquess^e*, and indeed the Marquess^e of *Iulliers* ^m was (as for addition of honor) made *Count*, by the Emperor *Lewes* of *Bauiere*. Yet a late Autor, *Charles L'oyseau* is confident, that (in regard all the ancient Duchies and Counties, which were entire Prouinces, are reunited to the Crown, and that those of later time are but of such parts as it hath pleas'd the King to giue, and vnder such limitations) the name of Marquess^e there is generally before Count. But for this and the like, remember that of the famous and learned *Alciat*: *Cum in Boijs* (saith he) *& Liguribus plerique sint*

^h Frodoard.
Chronic. sub An.
921.

ⁱ Epist. Ioh.
Pape dat. Ro-
thomagi 991.
apud Malmes-
bur. de gest.
Regum l. 2. c. 10
^k Liff. L'uan.
1. cap. 12. An.
1138.
^l *Antonie de*
la Salle chez
L'oyseau des
seig. cap. 5.

^m Froissart.
Volum. 1. fucill.
24.

sint Marchionis sive Baronis titulum sibi arrogantes, vita genere moribusq; ab Agrestibus parum differentes, Hos pro Ignobilibus habendos existimauerim, sed omnino hac in re multum consuetudini tribuendum, qua plerunque non eadem ubiq; est. Quapropter, in Gallia, Marchionibus præferuntur Comites. Plurimum vero Principalis ipsa concessio pollet. Siquidem omnes Dignitates ex supremi ipsius Principis arbitrio pendent, qui, si velit, ea dignitate ornare Baronem potest, ut Comitibus antepsonatur, nihilq; eam vulgarem sententiam facere, qua tradiderunt aliqui, Comitem esse qui decem Marchionibus, Marchionem qui Decem Baronibus, Baronem qui decem Capitaneis præsit. In England, as a Dignitie Honorarie it hath not been of great antiquitie. But, for the name: one that wrote vnder Henry II. complaining of Cowardise in the English, vses the storie of those wiues and mothers of the Persian armie put to flight by the Medes, which came all running to meet their sonnes and husbands, beseeching them valiantly to renew the field, and finding them faint hearted, *sublatâ veste* (as Instin's words are, transcrib'd by this Autor) *obsœna corporis ostendunt, rogantes o num in uteros Matrum vel Vxorum velint refugere*: The armie, for very shame, retired, stoutly fought, and had the day; and then he addes, *Vtinam sic faciant Vxores & Matres nostrorum Marchionum, quacumq; occasione patriam seruent incolumem, & labem pudoris amoveant*. But he means the ancient Lords Marchers of Wales, in the same place speaking of Welsh irruptions. *Ninicolinus* (saith he,) not *Ninicollinus*, as it is ignorantly printed) *indomitus insclefcit, inermes Britones intumescunt*. Where, vnderstand those *Ninicolini* for North-wales men, denominated by him from that *Snowdon* hill in *Caernaruan-shire*, which in another p place hee call's *Ninium Collis*, as the Welsh in like signification *Craig Criry*. Of these *Marchers*, mention is in the Statute of *Prerogatiue*: *Exceptis Feodis Comitum & Baronum de Marchia,*

n Ioan. Saris-
buriens. de Ni-
gis Curial. lib. 6.
cap. 16.

o Non vini, vt
malè codex
meustypis ex-
cusus.

p Dist. l. c. 6.

q Florilegius
pag. 325. & 370.
edit. London.
& lib. Rub. fecit.
& v. Camden. in
Salopie, & Mar-
chiones in
Clauſ. 49. Hen. 3.
dors. memb. 5.
& W. Rishanger
sub Ann. 50.
Hen. 3.

Marchia, de terris in Marchia ubi breuia Domini Regis non currunt. They were expressely calld *Marchionis* & *Wallia* also, and whereas in *Matthew Paris* his description of the Coronation of *Q. Elianor*, wife to *Henry* the III. it is reported, that the *Barons* of the *Cinque ports* carried the Canopie ouer the King, as their ancient right is, *quod tamen tunc scrupulo contentionis penitus non carebat*, as he writes; the opposition against them was by foure Lords *Marchers*, *Iohn Fitz-Alan*, *Ralph of Mortimer*, *Iohn of Monmouth*, and *Walter of Clifford* (then calld *Marchiones Wallia*) challenging that honorary office, *per ius Marchie, sed quodammodo* (saith the red book of the Exchequer) *frivolum reputabatur*. Afterward, *Roger of Mortimer*, being of great possessions and reckoning in this Tract, was, vpon the same Reason of Name, created *Earle of March* by *Edward III.* with which others since haue beene enobled. But, in these, was only the name, not the dignity, of *Marchio*. Neither were they in English stiled *Marquesses*, but *Marchers*, as the most worthy *Camden* *Clarencieux* hath obserued. But the first which had this in England, was the Earle of *Oxford*, *Robert of Vere*, *Richard* the second's Mignon. He made him in Parliament *Marquesse* of *Dublin*, and afterward *Duke of Ireland*. How the State lik't it, *Thomas of Walsingham* shall tell you: *Creata est* (saith hee) *in hoc Parlamento* (1x. *Richard II.*) *nova Dignitas Anglicis insueta, nempe Comes Oxonie D. Robertus de Veer appellatus & factus est Marchio Dublinia in Hibernia, ceteris Comitibus hoc indigne ferentibus, quod viderent cum gradum celsiorem ipsis, Regis munere, percepisse, & precipue quia nec prudentia ceteris nec armis Valentius videbatur.* But vpon the infallible credit of the Record, you shall haue the forme.

r Parl. 9. Ric. 2.
memb. 3. xvi. 17.

Confirmavit ipsum Marchionem de predictis titulo, nomine, & honore per Gladij cincturam, & Circuli aurei suo capiti impositionem maturus inuestiuit, ac chartam tradidit

tradidit.—*Eum vultu hilari inter Pares Parlamenti in gradu Celsiori videlicet inter Duces & Comites sedere mandavit, quod idem Marchio gratantius incontinentiter fecit.* The same King made his Cousin-german John of Beaufort, sonne to John of Gaunt, and Earle of Somerset, Marquesse of Dorset, of which afterward Henry iv. depriv'd him, and when a petition was in Parliament by the Commons for his restitution, hee himself was unwilling to bee restor'd to this kind of newly invented Honor, and, *Engenulant*, as the Roll speaks, *molt humblement, pria au Roy, que come le nome de Marquis fuyt estrange nome en cest Royaume, qu'il ne luy vorroit ascunement doner cel nosme de Marquis, qar iammais per conge du Roy il ne vorroit porter n'accepter sur luy nul tiel nosm en ascun manniere; mais nient moins mesme le Count mult cordialment remercia les seigneurs & les Commens de leurs bons cocurs, &c.* The Creation of Thomas Grey (of the family of the L. Gray of Ruthen) by Edward iv. into Marquesse of Dorset, was *per Cincturam Gladij & Cappæ honoris & Dignitatis impositionem*; and in that of Henry viii. his *u* making the Lady Anne Rocheford, (daughter to Thomas Earle of Wiltshire) Marchionesse of Penbrcke, the words are *per Mantellæ inductionem & Circuli aurei in capite appositionem, ut moris est, realiter inuestimus.* That *Circulus aureus* is a Coronet *Meslée* twixt our Dukes and Earles: as, of the French forme, is before spoken. Our present Soueraigne King James, vi. of Scotland, was the first Autor of this Dignitie there; what euer, by misconceit of that which is affirm'd of Malcolm ii. may bee otherwise imagin'd. Hee first honor'd the *x* ancient name of Hamilton with it, in John sonne to James Duke of Chasteau Herald, and Earle of Arran. Spaine hath very many. But the first, there, was Don Alfonso of Aragon, Count of Denia, made Marquesse of Villena by Henry ii. of Castile, about cto. ccc. lx. of

f Parl. 4. Hen. 4.
Mem. 13. art. 18.

t Patent. 15.
Edward. 4.
u Patent. 15.
Hen. 8.

x Camden. Scot.
in Damny.

Christ. So saith Stephen of Garibay, and makes a Duke and a Marquesse, in hearing of the Masse and sitting by the King, of equall prerogative; but addes, that the Marquesse may not bear a Coronet on his head, nor on his Armories, nor do diuers other things which he allows their ancient Dukes, *aunque cessando estas cosas en los Duques, con mayor ocasion cessan en ellos.* But the Pragmatica allows Coronets vpon the Armories' of Dukes, Marquesses, and Counts, but vpon none others. For when that was made (vnder Philip II. CIO. D. LXXXVI.) it seems diuers of inferior note arrogated the same Formaltie of Crowns.

Comes. Comes Matrone. Prouincie. Comitatus; Comites Consistoriani. *Diuers Counties vnder some Counties, as well as vnder Duchies.* Grauo. Graue or Graue. Κορυθ. Κορυθ. Πρωτοκλουν. *A Ring giuen in ancient inuestitures of a Count, in France. Their Coronet, there.* Comes, Dux, and Eople in our Saxon times. Aethelings. Heriots. Ealdorman. *The Bishop of the Diocesse and Ealdorman vsd to sit in the Turne. When that was forbidden.* Shirifes. Wittenagemote. Aldermannus Totius Ang'ix. *The error of them which fetch Comites into our Saxons from those spoken of by Tacitus. Earles and Comites vnder the Normans. Their denominating Territorie.* Mabile daughter of Robert Fitzthaimon hir standing on it to haue a Husband of Two Names. Henry the first's and her discourse together exprest in very old English Rimes. Creations. The Third part of the Shrifwikes profits giuen to the Earle of the Countie. The surrender of Hugh le Bigod his Earldom of Norfolk. The supposed value (in our laws) of a Dukedom, Marquisat, and Earldom. That hauing the Third part, under the Saxons; and in Hungarie
anci

anciently ; and to some Viscounts in France. A power in Earles anciently to make laws in their Counties. It was anciently doubted whether an Earle might be su'd but in his own Countie. The copie of a Record to that purpose. Earls of Towns and Cities. The speciall Dignitie of the Earldom of Arundell by reason of the Possession of the Castle. An answer of the Iudges in Parliament upon interpretation of an Act touching the Earl of Arundell. Ceremony of their Creation anciently here, Girding with the Sword. The Antiquitie of that girding with a Sword in giuing the Comitua. Bracton's description of Earls, Creations vnder Ed. III. and Rich. II. Their Coronets. Their Coronet, vsd before wee had any Dukes, Ducal. The Ceremonie exprest in the Charter at this day. When at this day only a Charter makes them. Præcomes Angliæ. Earls of Scotland. First Count in Castile. The ancient Ceremonies (much differing from other places) in creation of a Count, there.

CHAP. IV.

Count or Comes (which wee now call EARLE) is, in notation of the word, only as much as a *Follower*, in that kind as we now vse *follower* for such as are attendant about Great men ; and as the Ciuilians call him *Comes Matrone*, which mans a Gentlewoman in the street, and giue an action of the case, for wrong done against hir worth, if hir waiting man (the Greek call him ἀκόλῳ) be taken from her. And after that the honorarie *Comitua*, with its diuersitie of Ranks, began vnder *Constantine* (which is already shewd) euery great man in place about the Court, or substituted in Prouinces, if withall hee were partaker of that Dignity, was titled *Comes*, with some other addition of his place

a ff. de iniurijs
l. i. Eclog. Basilic.
lib. 60. tit.
xxxi. §. speas.

or office : and the name succeeded in roome of *Præfectus*, *Reſtor*, and the like. *Comes ſacrarum largitionum*, for the *Præfectus ærario*, *Comes Officiorum* for *Magiſter Officiorum*, *Comes Provincia* for *Reſtor Provincia*, and ſuch more are frequent in the ſtories of the declining Empire, both the Cōdes. old Inſcriptions, and the Authentiques : which if the moſt learned *Ludovicus Vives* had rememberd, he would not haue made ſo ſtrange of that paſſage in ^b *S. Auguſtine*, concerning one of his Twinns, thus conceiud ; *Ille in Officio Comitatus militat & à ſua domo penè ſemper peregriatur*. And afterward *Comes* ^c *Romanus* was he that had the care committed for ſeeing to the ſtatues of Gold and Silver dedicated to Gods and Princes in publique. Hence was the Court namd *Comitatus*, and the Gard *Legiones* ^d *Comitatenses*. And thoſe of the Priuy Councell *Comites* (*Conſiſtoriani*, ^e which were not (without ſpeciall grant) of the firſt rank, if I vnderſtand *Caffidore*. Of thoſe of the firſt rank, and of the ſecond (which in the *Roman* Empire, were *Comites* ^f *inferiores* and *minores*) enough before ; and of their creations by the *Codicilli honorarij*. Neither is their origination in being Feudall otherwiſe to be deriud, either in *France* or in the Empire, then is alreadie deliuerd of them and their Equals, ancient Dukes. But more to explaine that equality, euen in Dignities of theſe times, you ſee that as ſome Duchies haue vnder them diuers Counties; as in *France* ſpecially, *Burgundie*, *Guienne*, *Aruerne*, *Burbon*, *Berrie*, and others; ſo alſo, in ſome Counties, haue you inferior Counties, as, vnder the Countie of *Tholouſe* ^{vi}. And ſom vnder *Artois*. And ^{xiii}. vnder the Palatinate of *Chamagne*, whereupon, *aduertendum eſt* ſaith a ^b *Lawier*, *quod hic Comitatus potius deberet dici Ducatus, quam Comitatus, quoniam ſub ſe habet decem & ultra Comitatus*. So, in the *Franche Comié* of *Burgundie*, are diuers Counties. But, to define a certain number of them fit for a

com-

^b *De Ciuitt.*
Dei lib. 5. cap. 6.

^c *Caffiodor. Var.*
lib. 7 form. 14.
& L. pſ. de Mag-
nit. Roman. 3.
cap. 10.

^d *L. contra C.*
de re Militari.
^e *v. Cuiacii Ob-*
ſeruat. 7. cap. 13.
Cod. lib. 12. tit.
10. et Caffiodor.
6. form. 12.

^f *C. Theodoſ. tit.*
Ne Com. &
Trib. lau. præſt.
l. 1. & 2.

^g *Chaffan. Cat.*
Glor. M. part. 5.
confid. 46.

complet Dukedome, as is before toucht, is without warrant, although diuers and later Lawiers dare do it. Some will xii. some iv. some x. keeping the like number of inferiors to euery Dignitie. But nothing more idle. If then, alike souerainty and gouernement be in those Counts and Dukes, what difference of Dignitie is there? especially when both their Titles are groundd vpon continuance from that time wherein the Names were so confounded. Other examples are of the same nature in the Empire. Therefore, as this was a Title next succeeding in rank to a Duke, it must be applied to, and vnderstood of the inferior kind of Counts (I mean in those places where both sorts were) although alwaies the ennobling power of the Soueraign is here and in the like, to be chiefly regarded. How their Province was anciently giuen, is rememberd in the ii. chapter out of *Otho of Frisinghen*. For that is indifferently to be referd to Dukes, Marqueses, and Counts. He that was a Count, vnder a Duke, or *Index fiscalis* is known by the name of *Grasso* in the old laws of the *Ripuarians*, where *cap. lv. art. i.* the title being, *De eo qui Grassionem interfecerit*. The text is, *Si quis Iudicem Fiscalem, quem Comitem vocant, interfecerit*. And, as the inferior kind of Counts were stil'd oftentimes *Comites* in ancient storie, as well as they of the first rank, and which were, as I may say, *Ducal*. So in the *Dutch* or *Teutonicq* idiom they were both, by communitie of name, confounded, yet, by some addition, distinguishd. As this *Grasso* coming into Latine from *Grasse* or *Graue* in that language, exprest a Count or Gouernor vnder a Duke, and also the first sort of Counts differing not in rights of soueraintie from a Duke. Thence are the names of *Landtgrau* (i. *Comes Prouincialis*) *Pfaltzgrau* (i. *Comes Palatinus*) *Markgrau* (i. *Comes Limitaneus*) for *Marquesse*, and the like applied to such in the *German* Empire which, only excepted their kind

^h *Vet. Formul.*
edit. à Bignon.
cap. 7.
^{*} *Louanij lib.*
1. cap. 10.

^{*} *Metropol. lib. 6*
cap. 22.

ⁱ *Crus. Turco-*
græc. lib. 3.

^k *Cyropilat.*
περὶ ὀφικ.
Παλατ.
^l *Antonie de*
la salle Chez
L'Oyseau. cap. 5.
^m *Vita Paul.*
Leonensis Bib-
lioth. Floriacens.

of acknowledgment of Soueraintie, haue all Royalties: and ^h *Grasia* thence signified a Countie. For the etymon of the word, *Quidam*, saith * *Lipsius*, à *Canicie vocem*, petunt, quia Seniores in hoc munere, alij à fossis quia ad Limites; ego malim, græcissime voce, quasi Graphionēs dictos & quia-rara tunc inter Barbaros peritia scribendi, *Iudicibus usurpata*. But I think cleerly γρῶν hath not to do with it. Nor is the Element G any radicall in the word. Graue or Greue is from γεμευε, where Ge originally hath no more place then in gemote for mote. So that the word should be Keue had not custom took ge into it. And Keue or Keu is *propositus*. Their Burggraues haue hence the name and from Burgh or Burrough, as in our language. But * *Crantzins* doubts much how they are in Dignitie to Counts; whether before or vnder them. According to their Territories and Roialties, that must be iudged, although they differ not generally. For Burggraue is a Count of a Burrough or City, as Landtgraue, of a Prouince. In the later Eastern Empire κόμης and Κορτ'G (from the Italian Conte) is vsually for a Count. But in Letters sent from *Ioachim* Patriarch of *Alexandria* to a German Count, hēe is calld ⁱ Γρῶν from Graue or Grasse. They had their Counts, whereof before. But such as in more ancient times were there known by that name about the Court, were lately turnd into μάγιστροι and Δομέστικοι; the name of Count chiefly comprehending those which were vnder the Great Duke, Gouvernor of the Marine forces: mongst whom one was ^k Πρωτόκομης i. the first or chief Count. But, they were all Officiarie more then Honorarie. For France: an old ^l author; *Le Comte est inuesty anec un anneau de Diamant*. Which agrees wi^h that of *Withur*, Count of *Bretagne*, constituted by *Childebert*, in his speech to *Paule* afterward Bishop of *Leon*. *Prædictum*, saith ^m he, *Regem ubi*
adieris

adieris, literas annulo ipsius, quem mihi à se disceden-
 ri donauit, signatas quasi tecum portabis, ei mox præbe-
 bis. Yet at this day they beare Coronets; but onely
 on their Armories. Of a Counts Coronet, L'oyseau
 thus. Celle des Comtes est perlée, c'est à dire, que le
 dessus du diadem ou Bandeau est fait de Perles, sans as-
 cuns fleurons éminents. In England, vnder the Saxons,
 were diuers which subscribe in old Charters by the
 name of *Comites*. For one example, out of infinit; in
 a Charter of Beored, King of Mercland, made in
 dccclx. to the Abbey of Crowland, the subscription is,
 after Bishops and Abbots: *Ego Ethelredus Rex West-*
Saxonie assensum præbui ✱. *Ego Alfredus frater Regis*
Westfaxonia consensi ✱. *Ego Edmundus Rex Estanglia*
procurauit ✱. *Ego Edelredus Dux faui* ✱. *Ego Osbir-*
tus annui ✱. *Ego Algarus Comes istud deuote fieri de-*
precans à Domino meo Rege gratiose impetravi ✱. *Ego*
Wulkelinus Comes adiunxi ✱. *Ego Adelmphus Comes*
concessi ✱. *Ego Turgotus Comes consensi* ✱. *Ego Alc-*
mundus Comes consideravi ✱. *Ego Diga Comes inter-*
fui ✱. *Ego Leswinus Comes aspexi* ✱. *Ego Burkar-*
dus Comes conscripsi ✱. *Ego Ascerus Comes affui* ✱.
Ego Thurstanus Comes stabilini ✱. *Ego Reinardus Co-*
mes consului ✱. *Ego Tilbrandus Comes conscripsi* ✱.
 and sometimes they haue the addition of their Coun-
 ties, as in a Charter, more ancient, of Ethelbald King
 of Mercland, to the same Abbey: *Ego Egga Comes*
Lincolnix consilium dedi ✱. *Ego Leucitus Comes Lei-*
cestrix assensum præbui ✱. And the the like. How *Dux*
 and *Comes* agreed in those ancients times is alreadie
 manifested; and, questionlesse, no where was that con-
 fusion of names more then in our Saxons Latine. Of
 their Eople, as it was also *Dux*; somewhat is said,
 which being then the supream title next after the
 Prince is interpreted both *Dux*, and *Comes*. ⁿ From
 Ear or Ar i. Honor, and Arlic or Corlic, i.
 Honorable

n V. Autorem
 Reliquiarum
 in Eadgaro.

o Malmesbur.
lib. 2. de Gest.
Reg. cap. 13.

Honorable (and that in *Danish*; and some think the name came in with the *Danes*) this Title hath its Origination. The administration of *Seward Comitis Northumbria*, is presently, after those words, call'd *Ducatus*, in an old and o iudicious Monk. And *Roger of Houeden* speaking of *Leofricus* Earle of *Chester*, calls him *Leofricus Comes*, *Leofrici Ducis filius*, and saies that *Ducatum eius* (*Henry of Huntingdon* hath *consulatum*) *filius suus Algarus suscepit*. So *Comitatus Estsaxonie*, *Comitatus Westsaxonie*, *Comitatus Eboracæ* and the like, remembered by *Ingulph*, and *Comes Merciorum*, *Comes Magesetensum*, (that is, of those about *Radnor*) and *Comes Meduterraneorum* (in *Houeden* and *Florence* of *Worcester*) might haue bin as properly stiled, and perhaps more properly, *Ducatus* and *Duces*, being refer'd to *Godwin*, *Leofric*, *Edgar*, and those which were Eopler. and how familiar it is in those times to meet with *Comes Normannia* for *Dux Normannia*, euery man knows that hath tasted our Stories; and of it, before. But, for those their *Eorles*, whose name, remaining in our *Counts*, is fitly to be heer again spoken of; they were both Officiary and Honorary, hauing the gouernment of Prouinces; and their title, in some parts, hereditarie, as in *Leicester* and p *Northumberland*; and from them, their wiues were stiled *Countesses*, as with vs in the subscription to a Charter of *Thorold* of *Buckenhole* to the Abbey of *Crowland*, is, *Ego Leofricus Comes concessi*. *Ego Godina Comitissa* (shee was his wife) *dum istud desiderauit* *. These were the *Ethelings*, whereof, one in an old *Latine* translation of *K. 9 Knouts* laws: *Qui frægerit plegium Archiepiscopi aut Reguli, quem Angli vocant Aetheling*, i i i. libris emendet. Neither were there with them any other created titles, after the *Prince* or *Etheling*, Honorary, it seems, but this of *Eorle*, and their *Thanes*, of whom in due place. For where the *Hepgeatey*, i. the *Heriots*, of that

p V. Rog. de
Houeden, par. 1.
fol. 243.

q Cap. 55. in
edit. Lambard.
& v. supra ubi
de Weregildo
cap. 2.

that age are set at a certaintie, there are no other numberd. The Harior was, what the *Eorle* or *Thane* paid his Lord or King in nature of a Relief, and thence remains the name with vs in a different sence, it being then only such things as were for martiall furniture, as horses, speares, shields, mony, and the like. And, in a Charter of the Confessor, for the possessions of *Panles*: Edward King Gret *Pine Wescrope* And *Pine Eorles* And *Alle Pine Thegnes* On *Than Shiren* *Wher Pine Prestes* In *Paulus Minister Habband Land*. *Eorles* and *Thanes* are here only mentioned, as if none els, with Honorarie titles, had any thing to do with territories. Neither in that catalogue of *Archbishops*, *Eorles*, *Bishops*, *Ealdormen*, *Holdes*, *Hehgerefes*, *Messethegnes*, and *Worldthegnes*, and *Ceorles*, in the laws of *Athelstan*, is any Honorarie, but meerly as he is Officiarie, except the *Eorle* and the *Thegne* or *Thane*. For the *Ceorle*, or or *Churle*, was ignoble, or the yeoman. Yet it is most certaine that, for *Ealdorman*, sometimes *Comes* is vsd. An old law: *Gif hpa Leodbyrceops offe Ealdorman-nes boph abpene, gebete þ mid tþam pundum*; it is anciently interpreted, *Qui frugerit plegium Episcopi aut Comitatus 11. libris emendet*, it's part of that before cited touching *Ethelings*. and where amongst *Knouts* Collections, one is, that twice in the yeer the *Scyptegemot*, i. the *Shiremete* (that which is now calld the *Shirifes Turne*) should be held, and that in it should sit the Bishop of the Diocesse, and the *Ealdorman*; the old Latine hath *In illo Comitatu sit Episcopus & Comes, qui ostendant populo iustitias Dei & rectitudinem seculi*. For the Bishop did, in the same Court, vnder the Saxons, exercise Ecclesiasticall iurisdiction, vntill *William* the first alter'd that course. *Propterea mando* (saith a Patent * of *K. William*) *& regia anteritate precipio vt nullus Episcopus vel Archidiaconus de legibus Episcopali-*

r *Canut.* leg. cap. 69.

f *Pat.* 18. H. 6. membr. 9. ch. 12. *Inspeimus* part. 2.

t *Quod & probari potest ex illo de Dignitatibus Monumento Saxonie edito à G. Lābardo in Itinerar. Cantū.*

u *Edgar.* leg. cap. 5.

x *Inspe.* 2.

Rub. 2. pro decano & cap. *Eccles. Lincoln* plenius habetur in *Iano nostro li. 2. §. 14.*

bus amplius in Hundredo placita teneat; Nec causam, quæ ad Regimen animarum pertinet, ad iudicium secularium hominum adducat; sed quicumq; secundum episcopales leges de quacumq; causa vel culpa interpellatus fuerit, ad locum, quem ad hoc opus elegerit & nominauerit, ueniat ibique de causa sua respondeat, & non secundum Hundredum, sed secundum Canones & Episcopales leges rectum Deo & Episcopo suo faciat. But this makes apparant that the Ealdormen were meerely Officiarie, and as our *Shirifes* at this day. For what is the name of *Shirife* or *Shriue*, but their *reynegeneue* or *Shyre-greue*? and what was *Shyregreue* but *Alderman* or *Ealdorman*? Among the laws titled with name of the Confessor, thus you read: *sicut modo vocantur Greues qui super alios prefecturas habent, ita apud Anglos antiquitus vocabantur Ealdormen, quasi seniores, non propter senectutem cum quidem adolescentes essent, sed propter sapientiam.* Yet remember also that, by a testimony which I am not confident in, *Ealdorman* was appli'd to some of much meaner rank; but as a generall name, and with a more particular regard, perhaps, giuen to *Ealdormen* of Prouinces or Shires, whereof more, when we speak of *Barons*. So that those which were ordain'd Ciuill Iudges in Prouinces, as the inferior sort of Counts before treated of, had there this name of *Ealdormen*, remaining to this day in diuers Corporations in a sense somewhat of the same nature, and were wout to be assistant to the Kings of that time in their *Wittenagemots* or *Mikel Synods* (they were as our Parliaments) with the Clergie. In the Frontispice of *Ina's* laws, he saith he made them with the assent and help of his Bishops, *7 mid eallum minum Ealdorþmannum 7 þim yðerstān pītan minre þeode*, i. and wth all my *Ealdormen*, and the eldest wise men of my people. Where the more honorary titles of his subiects are omitted, and thence is it that in ancient Monks their Parliaments are calld

call'd *Procerum Synodus*, and *Synodus Senatorum*; the word *Senator* well enough translating *Ealdorman*. And as the Iudges of the Shires were call'd *Ealdormen*, so it seems, hee that was as Chief Iustice of England had the name of *Ealderman of all England*. An y old Epi-

*y Chronic. Ram-
sei. apud Cam-
den. in Hunting-
don.*

HIC REQUIESCIT ALLWINVS
INCLYTI REGIS EADGARI
COGNATVS TOTIVS ANGLIAE
ALDERMANNVS ET HVIVS
SACRI COENOBII MIRA-
CVLOSVS FVNDATOR.

Vnderstand the Monastery of *Ramsay* in *Huntindon-shire*. Neither do I thinke this *Ailwine* to be any other then he which subscribes a Charter of *Edgars* in *Ingulph*, with *Ego Alwine Dux consensi*. Hee is call'd *Half-koning* i. *Half-king* in the storie of that Monastery, and is thus rememberd in an old ² Autor of *France*. *In-
ter eundem spatium Regem adiut Anglorum, accius Du-
cem Hehelguinum*, how easily *Hehelguin* is made of *Ail-
win*, euery one sees. Out of these differences twixt *Eorles* and *Ealdormen* (the one hauing suprem gouernment next after the King ouer the Prouince, in such sort as the *Earles* after the Conquest, whereof present-ly; the other being but Iudges, *Indices fiscales*, *Shirifes*, and like those *Comites minores*, inferior to *Dukes*) may be easily collected, that in those subscriptions of the *Saxon* times, *Comes* is not alwayes to bee took for one equall to *Dux*, but also sometimes for *Ealdormen*, as perhaps in most of those Charters, where diuers precede by name of *Dux*; although that precedence alwaies make not the difference enough sure. Of *Ealdormen* somewhat more, where we speak of *Viscounts*. To deriue into the *Saxons*, their Counts from that of

*z Aymon. Vit.
Abbonis Floriac.
cap. 5. & 7.
Malmesb. lib. 4.
de gest. Pontific.
in Episc. Lin.
coln.*

^a De moribus
Germanorum.

^a *Tacitus*, *Magna Comitum emulatio*, quibus primus apud Principem suum locus; & Principum, cui plurimi & acerrimi *Comites*, were (although some do it) bus to fetch the substance of this speciall title from that which *Tacitus* could by no other word we'll expresse. He deli- uers it indeed of a people whereof our Saxons were a fragment. But, vnder fauour, those *Comites* can signi- fie nothing there but meer followers, neither did *Ta- citus* euer dream of it as an Honorary Title or Office, by that speciall name. Neither in *Tacitus* his time, was the name at all Honorary or Officiary. Hee explains himself in the same place: *Hac dignitas* (saith he) *ha vi- res, magno semper electorum iuuenum globo circumdari, in pace decus, in bello praesidium, & Turpe Principi virtu- te vinci, Turpe Comitatus virtutem Principis non ada- quare*. Where both *Comes* and *Comitatus* (the one pro- ceeding from the other; neither is it more then ridi- culous to deriue *Comitatus* à *commando*, as ^b one doth) occurre, but not any way to giue an origination to the present inquiry. At the *Norman* inuasion (the title of the Conqueror being before at the best but *Dux Norman- nia*, and oftimes *Comes*) to those Saxon *Eorles* were giuen the names of *Consules* or *Comites*; but *Comites* onely when in steed of that dignitie of *Eorle*, any crea- tion was by the *Norman* Kings, and, in Autors of neer that age, such as were after created are stiled *Consules* sometime, but rarely occurs any where *Dux*. Indeed ^c *Malmesbury* speaking of *Walker* made Bishop and Count *Palatin* of *Durham*, vnder *William* 1. saith, hee was *Dux pariter Provincia & Episcopus*. But it appears that their Dignitie vnder the *Normans* was like that of the Dukes and greatest Princes vnder the *Saxon* Kings, otherwise why should they haue retain'd the name of *Eorle*? The Conquerer, *William* the first, putting all en- heritances and possessions both of the Church and Lai- tie vnder his suprem dominion, nor permitting any

^b *Otto Fris- gens. de gest. Frederic. lib. 2. cap. 13.*

^c *De gest. Pon- tific. lib. 3.*

foot of land within this Realme to be free from either a mediat, or immediat Tenure of him, created diuers into this title of Earle, making it feudall, and hereditarie. And in some Grants, made reference to the Saxon Times, as in that to Alan Count^d of Bretagne, in giuing him the Earldom of Richmond, by the name of *Omnes Villas & Terras quæ nuper fuerunt Comitibus Eadwini in Eborashira, cum feodis Militum, & alijs libertatibus & consuetudinibus ita liberè, & honorificè, sicut idem Eadwinus eadem Tenuit.* But in the Book of Domesday and long after you shall often meet with the Christian name, and Comes, without any addition, as *Comes Alanus, Comes Rogerus, Comes Hugo*, and the like, although the Dignitie was euer then giuen with a Territorie, in which the third part of the Kings profits of the Shrifewike was assign'd to the Earle, and that Territorie was as the second name or surname of the Earle, as at this day, which is exprest in that speech had twixt Maude or Mabile, daughter to Fitzhaimon, and Henry I. touching hir marriage with his base sonne Robert, afterward Earle of Glocester. Because the storie is rare, and the Autor neuer yet publiht, I will aduventure to giue it the Reader whole for a monument worth receiuing. Its thus described in old English rymes by Robert of Glocester.

^d Camd. in Brig.

He seide that he offolde is sone to hir spousing auong;
 This mayde was theragen and withsede it longe.
 The King of soght hir suithe ynou, so that, attē ende,
 Mabile him answerede as gode maide and hende,
 Sire, heo seide, wel ichot, that your herte vpe me is,
 More þo mine heritage than þo mi sulue iwis;
 So þair eritage as ich abbe, it were me gret shame,
 To to abbe an louerd, bote he adde an s to name;
 Sir Roberd le Fiz Haim mi fader name was, (nas;
 And that ne might nought be his, that of his kinne noght

^e Shee should.
^f His sonne.

^g Two names.

Theruoze fir boꝝ godes loue, ne let me no mon owe,
 Wote he abbe an two name, war thoꝝ he iknowe.
 Damoysele, quath the King, thou seist wel in this cas;
 Sire Roberd le Fiz Haym thi fader tuo name was,
 And as baire tuo name he skal abbe, gif me him may bi se,
 Sire Roberd le Fiz Rei is name skal be.
 Sire, quath this maide tho, that is a baire name,
 As wo seith, al is lif and of gret fame, (come:
 Ac wat folde is sonne hote thanne, and other that of him
 So ne might hii hote noght wereof nimeth gome.
 The King vnderstod that the maide ne seide no outrage,
 And that Gloucestre was ches of ire heritage.
 Damaisle, he seide tho, thi Louerd skal haue a name
 Woꝝ him and boꝝ is eirs baire without blame;
 Woꝝ, Roberd Erl of Gloucestre is name skal be and his,
 Woꝝ he skal be Erl of Gloucestre and is eirs iwis.
 Sire, quath this maide tho, wel liketh me this;
 In this soꝝme icholle that al mi gode be his.
 Thus war Erl of Gloucestre first ymade there,
 Ac this Roberd of alle thulke that long biuoze were.

h Eleuen.

An. 1109. & 9.

Hen. I.

This was ^h endleue hundred yer & in the nith yer right
 After that bꝝ Louerd was in is moder ahighit.

How much the hauing a surname was then respected, is hence to be obseru'd, which in those daies and long after, was either from some personall note, or posselt Territorie. Although also the Earles of ancient Families and names vsd them both, and not onely the Christian name, as now. so is Simon of Mountford Cozle on Leirchester, (for Leicester) witnesse to an old English Charter of ⁱ Henry the third; and other like. The ancientest precedent of Creation, in expresse termes, which our great Antiquarie and Light of Britaine could euer find, is that of Mandeuill's being made Earle of Essex by Mande the Empreffe. Thus it speaks,
Ego Matildis Filia Regis Henrici & Anglorum Domina

i Pat. 43. Hen.

3. memb. 15.

*mina do & Concedo Gaufrido de Magnailla pro serui-
 tio suo & heredibus suis post eum hereditabiliter, ut sit
 Comes de Essexia, & habeat tertium Denarium Viceco-
 mitatus de placitis, sicut Comes habere debet in Comita-
 tu suo in omnibus rebus. So was Richard de Redue-
 rys made Earle of ^k Deuonshire, with a grant of the third
 part of the Counties profits arising out of the Shierfe-
 wike, by Henry the first, hir father; and Hugh le Bi-
 god, Earle of Norfolk, by Henry the second. This Hugh
 and his posteritie during the Raigns of this Henry, Ri-
 chard 1. Henry III. and till xxx. of Edward 1. en-
 ioi'd the yearly reuenuue of xxxiv. ^{l.} vi. s. viii. ^{d.} Vt
 pro tertio Denariorum Comitatus Norfolciensis, ut pron-
 mine Comitatus eiusdem Comitatus, (as the words of the Re-
 cord are.) But Roger le Bigod, Earle of Norfolk vnder
 the first Edward, surrenderd his Earledom to the King.
 A president in matter of Honor not obuious, there-
 fore you wish perhaps to heare it. *Sciatis nos reddidis-
 se, remississe, & omnino quietum clamasse pro nobis &
 heredibus nostris Magnifico Principi & Domino nostro,
 Karissimo Domino Edwardo Dei gratia Regi Anglie
 illustri, quicquid Iuris, Honoris, & domini habemus no-
 mine Comitatus in Comitatu Norfolciæ & Marefcalcia
 Anglia, Habendum & Tencendum eidem Domino Regi &
 heredibus suis cum omnibus & singulis ad ea qualitercum-
 que spectantibus quocumq; nomine consentur, quita de no-
 bis & heredibus nostris in perpetuum. Ita quod nos vel
 heredes nostri seu aliquis nomine nostri nihil Iuris vel cla-
 mii in eisdem aut suis pertinentijs quibuscumq; de catero
 vendicare poterimus vel habere. In Cuius Rei testimoni-
 um, Sigillum nostrum huic scripto duximus apponendum. His
 Testibus Domino Iohanne de Langton Archiepiscopo Cantu-
 riensi & Cancellario Angliæ, Rogero le Brabazon Iusticiario
 Domini Regis, Iohanne de Dokensford &c. But withall ob-
 serue what the most learned Clarencoulx hath out of the
 Historie of Canterbury touching this Surrender. Edward**

*k Ex Regist. Mo-
 nast. Fordensap.
 Camd. in Dan-
 monis.*

*1 Rot. Parl. 3.
 Hen. 6. art. 1.
 ubi magna illa,
 inter Comites
 Marefcallum &
 Warwicensim,
 controuersia
 de locorum
 prerogatiua.*

II. afterward reciting this Surrender of *Bigod* grants the Honor and Marshalshe to his Brother *Thomas of Brotherton* in Taile, with like maner of Rights in eue-ry kind as *Bigod* had it ; who enioyd also the same sum of xxxi v l. vj sh. viij d. as the third of the Shrif-wik. Yet remember that such a sum could not be as taken for the value of the Earldom, nor in it did the Earldom consist. For the true value of an Earldom was accounted cD. Pounds yeerly reueneue, as you may see in the Grand Charter , where the Earls Reliefe is c. Pounds, the Reliefe being alwaies the fourth part of the Dignities supposed Reueneue. And therefore according to that proportion, a ^e Duke (although this law of Reliefe was before we had any Dukes) being accounted by the double worth of an Earle, paies cc. pound Reliefe. And a Marquisat reckond at the double value of a Baronie (a Baronie was cccc. Marks yeerly) paies cc. Marks Reliefe. But that diuiding of the Profits with the King was vsuall in those ancienter daies. And thence one that ^d wrote vnder *Hen. II.* conceiues the name of our Counts. *Comes est*, saith hee, *qui tertiam partem & porcionem eorum qua de Placitis proueniunt, in Comitatu quolibet, percipit. Summa namq, illa qua nomine Firme requiritur a Vicecomite, tota non exurgit ex fundorum redditibus sed ex magna parte de Placitis prouenit, & horum tertiam partem Comes percipit, qui ideo sic dicitur quia Fisco socius est & Comes in Percipiendis.* I cannot allow of his deriuation. And indeed he might haue known that when they were not alwaies calld *Comites*, but *Duces* and *Consules*, this receiuing of the third part was in vse. In that which we now call *Domesday*, made and collected vnder *William I.* occurs concerning *Ipswich*: *Regina Edcua II. partes habuit & Comes Guert Tertiam.* And of *Normich.* *Reddebat xx. libras Regi & Comiti x. libras.* And of *Lewes* in *Suffex.* *Erant II. partes Regis, Tertia Comitibus*; and all plainly is spoken of Times

c Ista adnota-
uit Iuris nostri
Columen V.
Illustr. D. Ed.
Coke part. 9.
fol. 124.

d Gervaf. Til-
buriens. Dialog.
de Scaccario.

Times before the Conquest. But all of them had not this Third part, but such only *quibus Regum munificentia* (as *Geruase* of *Tilburies* words are) *obsequij præstiti vel eximia probitatis intuitu Comitum sibi creat, & ratione Dignitatis illius hæc conferenda discernit: quibusdam hereditario, quibusdam personaliter.* Neither was this diuision only with vs. *Otho* of *e Frisinghen* speaking of *Hungarie*, in his age: *Hinc est ut cum prædictum regnum per Lxx. vel amplius diuisum sit Comitatus de emni instituta ad Fiscum Regium Dua lucri partes cedant, tertia tantum Comiti remaneat*, which is also the right of some *Vicounts* in *France*. As they had this third part of the *Shrifwike*, so in the *Shires* of which they were *Earles*, it seems, they had a kind of power of constituting *Laws*. For time after the *Norman* inuasion; *William* of *Malmesburie* mentioning *William Fitz-Osbern* made *Earle* of *Hereford* vnder the *Conqueror*, saith, *Manet in hunc diem in Comitatu eius apud Herefordum Legum, quas statuit, inconcussa firmitas; ut nullus Miles pro qualicunq; commisso plus septem solidis soluat, cum in alijs Prouincijs ob paruam occasunculam, in transgressionem præcepti herilis, viginti vel viginti quinque, pendantur.* Of the same nature are examples in the *Constitutions* of the old *Earls* of *Cornwall* and such like. And in those times, their denominating *Territorie* had a much different relation to them from what this later age vses. For, then was that alwaies accounted as their speciall possessions; and they had *administrationem suorum Comitatum*: and their largest *Reuenue* was in the same *Shire* beside their third part of the *Shrifewike*. Which from no better autoritie is to be collected, then the doubt arising vnder *Hen. I. III.* Whether an *Earl* might be lawfully summoned in any other *Countie* then that whereof he was *Earle*. For then was *Iohn*, surnamd the *Scot*, *Earle* of *Chester* and *Huntingdon* su'd in a *Writ* of *Right* of *Rationabili parte* for part of the possessions of *Ranulph* of

e De gest. Fre-
deric. I. lib. I.
cap. 31.

f Charles L'oy-
seau des Medio-
cres seig. cap. 7.
§. 19.

g Rogerus de
Houeden in
Iohanne R.

h In Fragmentis Temp. Hen. 3. quæ Archiuo arcis Londinensis seruantur. Orta est autem lis ista in 18. Hen. 3. quod satis constat ex Placit. 18. Hen. 3. rot. 14.

i Mag. Chart. cap. 11.

Blunden will his ancestor Earle of Chester, in Northamptonshire and there, as law now cleerly requires, sommond; to the sommons and laying of the Writ, hee first excepts, vpon the reason of his not being sommond in Huntingdon, but yet was put to answer. It may be the record transcribed will be so acceptable, that I may well insert it. I will so. Northt. *Iohannes Comes Cestrie & Huntingdonie summonitus fuit ad respondendum Hugoni de Albiniaco, W. Comiti de Ferrarijs, & Agneti uxori eius, & Hawisie Comitisse Lincolnie, quare deforciat eis rationabilem partem suam que eos contingit de hereditate Ranulphi quondam Comitis Cestrie, & unde ipse obijt seistus in Comitatu Cestrie, computa cum eisdem Hugone Willielmo & Agnete & Hawisia parte sua rationabili de terra quam nunc tenet alibi de eadem hereditate. Et Comes alias respondit quod noluit respondere ad hoc breue nisi Curia consideraerit, & consideratione Parium suorum per Summonitionem factam in Comitatu Northamptonie de terris & tenementis, vel Comitatu Cestrie ubi Breuia Domini Regis non currunt. Et quia visitatum est hucusq, quod Pares sui & alij qui libertates habent consimiles sicut Episcopus Dunelmensis & Comes Marescallus respondent de terris & tenementis infra libertates suas per summonitionem factam ad Terras & Tenementa extra libertates suas; Ideo Consideratum est quod respondeat. This suit was after the time that the Court of Common pleas was seuerd i from the Kings Court, and appointed to be kept in some place certain, and therefore the act on being Real and of its own nature meerly a Common plea, the Earle excepted also to the Iurisdiction (although, by law, too late) & the Demandants replie, that quamuis Communia placita prohibeantur quod non sequantur Dominum Regem, non sequitur propter hoc quin aliqua placita singularia sequantur ipsum Dominum Regem, & petunt iudicium. Et dies datus est Coram Rege. His Counsell thought, it seems, that because it concerned*

ned so great a Family, & so many Noble persons, it was not within the Statute; but erroneously. And the Countie of *Leicester* was given by *Henry III.* to *Edmond Crouch-back*, to ^k whom a Patent was, *Militibus, liberis Hominibus & omnibus alijs tenentibus de Comitatu & honore Leicestrie Senescalcia Anglie &c.* ————— *Ideo vobis mandamus quod eidem Edmundo tanquam Domino Vestro in omnibus quæ ad prædictum Comitatum honorem & Senescalciam* (all these *Simon of Montfort* had possessed) *Terras & tenementa pertinent, de cætero intendentes sitis, & Respondentes, sicut prædictum est.* At this day, excepted the Counties Palatine and some few other, in the denominating Countie the Earle hath but only his Name (vnderstand as he is Earle) and what, in later Creations, is, as an annuall summe and competent, in lieu of that ancient third part, granted him out of the Kings Farme or Custom of som great Town, or other places within the Countie; as also a Duke in later times, hath within the Shire of his Dukedom, and a Marquesse in his Marquisat. But not only of Shires and Counties, but of Cities and Towns, haue been and are as well Creations as the denominations of them. *Salisburie, Chichester, Bridgwater, Arundel*. and the like shew it. Although as anciently in *France*, I doubt not but with vs heretofore chief Citeis of a Countie haue denominated the Earle; which were of the whole Countie. But that of *Arundel* hath been, by ancient resolution, singled out, as it were, for a speciall kind of Earldom: the honor proceeding more from seisin of the *Castle of Arundel*, then later Creations or Restitutions. For although it had a beginning (for the title) from *Maud* the Empreesse to *William de Albino*, to whom her son *Henry II.* gaue the *Rape of Arundel*, *Tenendum de eo per seruitium lxxxiv. Militum & dimid.* and that *Richard I.* granted to *William sonne* to the first *William*, the *Castle of Arundel* (which yet was, it seems, his inheritance before, descended

k Pat. 49. Hen.
3. part. 1. memb.
2.

1 Camden, in
Regnis.

m Rot.Parl. 11.
Hen. 6. art. 32.
33. & seqq.

ded from his mother *Adeliza* daughter to *Godfrey* Duke of *Lorram* and *Brabant*) *cum toto Honore de Arundel & tertium Denarium de Placitis de Suffex unde Comes est* : yet in Parliament, in time of the *Fitz-Alans* (to which noble Family it was transferd by marriage with a femal heire of *De Albineto*) vpon a Petition exhibited by *Iohn Fitz-Alan* then Earle, it was, after deliberation, adiudged m that he should haue place as Possessor of the Castle, without other respect ; *Considerato qualiter Ricardus Filius Alani consanguineus* (ancestor to *Iohn*) & *vnus Heredum Hugonis de Albinacio* (the same with *de Albineto* ,) *dudum Comitis Arundel fuit seiscitus de Dicto Castro, Honore, & Dominio de Arundel in Dominico suo vt de feodo , & ratione possessionis sue eorundem Castri, Honore, & Domini, absq, aliqua alia ratione vel Creatione in Comitem, fuit Comes Arundel & nomen & statum & Honorem Comitis Arundel necnon locum & sedem Comitis Arundel in Parlamento & Consilio Regis quandiu vixerat , pacifice habuit & possedit absq, aliqua calunnia, reclamatione, vel impedimento.* The Petition was in this form : *Pleasse au Roi nestre Souerain Seigneur d' accepter vostre humble leige Iohn Count d'Arundel ore present en vostre seruice deins vstre Roialme de France a son lieu pur seier en vostre Parlement come en vostre Conseil come Count d'Arundel , considerant que ses ancestors Counts d'Arundel seigneurs del Castel, Honour, & seigneurie d'Arundel ont eue liur lieu a seier en les Parlements & conseilx de vos tresnobles progenitors du temps d'ont memorie ne court per reasen de la Castel, Honour, & Seigneurie auant dits as queux le dit nom de Count ad este vnie & annexe de temps suisdit ; des queux Castel, Honour, & Seigneurie, le dit suppliant est a present seise.* This was in *x i. Henry vi.* and afterward in *xxvii.* of the same King, a great controuersie grew in Parliament about precedence twixt *William* Earle of *Arundel* (brother of this *Iohn*) and *Thomas* Earle of *Deuonshire*. The matter,

ter, after that Act of xi. and other proses were produced on both sides, was referd to the Iudges of the Common laws. But they, as the ⁿ Record speaks, *saïen* and declaren after their conceits that it is a matter of Parlement longing to the Kings Highnesse and to his Lords Spirituall and Temporall in Parlement by them to be decided and determined. How bee it that the said act mention but only that the said Iohn late Earle of Arundel brother of the said William, whos heire he is shuld have his sete, Place, and Preeminence in the Kings presence, as well in his Parlements and Councells, as el^{se} where as Erle of Arundel, as in the same Act more openly hit appereth, in which act beth not expressed in writing the heirs of the same late Erle notwithstanding that he was seised and enherited to the Castel, Honour and Lordship of Arundel, whereto the said name, Estate, and Dignity of Erle of Arundel is and of time that no mind is hath bin vnyed and annexed. and by that reason he beene and had that name, and not by way of Creation, as the same Iudges vnderstonde by reason of the same Acte. Hereupon the King and the Lords determined that hee should have his place in Parliament, and the Kings Councell, as Earle, by reason of the Castell Lordship, and Honour of Arundel, as *wer-shipfully* (so saies the Roll) as euer did any of his Ancestors Erles of Arundel afore this time for him and for his heires for euer more, aboue the said Erle of Deuonshire and his heires. For Arundel, thus much. As touching the formalitie of their Creations: in the more ancient, it seems, nothing but a Charter vsually made them, with vs. In King Iohns time remembrance is made of the Sword of the Countie. Hec, at his Coronation, accinxit (saith Roger of Houeden) *Williclmmum Marefcallum gladio Comitatus de Striguil* (Striguil is in Monmouthshire, and, from it, were the old Earles of Penbroke so calld) & *Gaufridum filium Petri Gladio Comitatus de Essex, qui licet antea vocati essent Comites,*

n Rot.Parl. 27.
Hen. 6. art: 18.

o *Variar. Form.*
1. lib. 7.

p *Bracton de*
Re. diuis. lib. 1.
cap. 8. §. 2. vide
cum lib. 2. c. 16.
§. 3.

q *Rot. Parl. 36.*
Ed. 3. memb. 4.

* *Rot. Parl. 9.*
Rich. 2. Memb. 5.

r *Rot. Parl. 11.*
Ed. 3. Memb. 14.
ch. 34. memb. 23.
ch. 41. memb. 24.
ch. 49.

& administrationem suorum Comitatum habuissent, tamen non erant accincti gladio Comitatus, & ipsi illa die seruiuerunt, ad mensam Regis, accincti gladijs. This forme hath ancient originall. In one of o *Cassiodor's* Precedents for the Dignity of the Comitatus Prouincie, you read: *Tua Dignitas à terroribus ornatur qua Gladio bellico, rebus etiam pacatis, accingitur.* I imagine it was in vse before King *Iohn*, and that it was the proper Inuention of that age. *Houeden* speaks not of it as a new inuention. And of them, what an p o'd Lawyer of England, neer that time, hath, I transcribe: *Regestales sibi associant ad consulendum & Regendum populum Dei, ordinantes eos in magno Honore & Potestate & nomine, quando accingunt eos gladijs, i. ringis gladiatorum. Ringæ enim dicuntur ex eo quod Renes gyrant & circumdant, & unde dicitur, Accingere gladio tuo, &c. Et Ringæ cingunt renestaliū, ut custodiant se ab incestu luxurie, quia luxuriosi & incestuosi Deo sunt abominabiles. Gladius autem significat defensionem Regni & Patriæ.* And in most of the ancient Creations in Parliament, the girding with a sword is the chief and onely ceremony with the Charter deliuerd. So was *Edmund* q sonne to *Edward III.* made Earle of *Cambridge*; and *Michael de la Poole*, * vnder *Richard II.* Earle of *Suffolk*, whom the King *Gladio cinxit prout decet*, as the Roll saith; and before any of these, *Hugh of Audley* is created Earle of *Glocester* in Parliament, his Patent r thus speaking, *Ipsum in Comitem Glocestriæ prefecimus & de statu Comitatus per cincturam gladij de munificentia regia inuestimus, ad nomen & cmen dicti loci sibi & heredibus suis perpetuò retinendum.* In like forme *William* of *Clinton* is made Earle of *Huntindon*, *William* of *Bohun* Earle of *Northampton*, and xx. l. annuity giuen out of the Countie, to be receiu'd from the Shirifes hands. Many such are extant in the Records. And how the girding or deliuey of a sword was in delegation of *Imperium*,

or power of government, you may see in the Roman
Presectus pratoriorum, & some other of that State. But
in later time the chief part of the Ceremony hath
been thus exprest in the Patent: *Per Gladij Cinctu-*
ram, Cappa Honoris & circuli Aurei impositionem in sig-
nimus, inuestimus &c. Yet it seems, that before any of
these examples a Coronet was vsd by them. For in
S. Edmunds Chapell in *Westminster*, lies buried *Iohn de*
Eltham Earle of Cornwall, sonne to *Edward* 11. with
a Coronet on his head of a Ducall forme. Neither in
his time could the distinction bee of Ducall Crowns
from Earles Crowns (as now) because no Duke then
was in England. His Coronet is now *Pointee* and *Fleur-*
ronde. But these Ceremonies are not vsd when an Earle-
dome is giuen to one before posselt of a greater Dig-
nitie. Then, only the Charter serues; as an exam-
ple lately was in the making of *Lewes* Duke of *Len-*
nox, Earle of *Richmond*. As in the Eastern State they
had their Officiarie *Protocomes*, so in England that name
once was in *Pracomus* *Anglia*, which grew first and
died in *Henry* of *Beauchamp* Earle of *Warwick* vnder
Henry the sixt. The Scottish stories assertion that *Mal-*
colm 11. first created this Title there, is well tolerable;
the Dignities there before being all vnder the name of
Thanes; and *Macduff*, *Thane* of *Fife*, was first made
Earle of the same Territory. In *Spain* are now, as else-
where, very many, and haue their Coronets on their
Armories: But although diuers Officiary Counts were
in their *Gothique* times knowne by the name of *Co-*
mites in their Monuments, yet, as a granted Honorary
Title, it began in the Kingdom of *Castile*, they say, but
of late time; that is, vnder *Alonso* XII. Hee * made
his speciall fauorit *Don Aluar Nunnez Oserio*, Count of
Traстамара, *Lemos* & *Sarria*. Hereof saith *Mariane*:
Nouum id exemplum fuit, nullis antea in Castella regno
Comitibus. The Ceremonie he describes thus: *Tres Of-*

f *Xipbilin Tra-*
iano, & de hac
re, affatim
Pet. ber. Sc-
nest. 1. cap. 2.

t *Vide Apologi-*
am G. Camden.
p43. 13.

u *Rot. Parl. 23.*
Hen. 6.

x *A. Chr. 115.*
ccc. xxviii.

y Martin. Cro-
mer. Polon. de-
script. lib. 1.

fa in vini poculo oblata, cum inter se Rex Comesque tertio inuitassent, uter prior sumeret, à Rege Offa una sumptà, à Comite altera. Ius Caldaria in Castris, in Bello Vexilli proprijs insignibus distincti datum. In eam sententiam confectis Tabulis, atq; recitatis, consecutus astantium clamor planusq; lata faustaue nouo Comiti ominantium, Is instituendi Comites ritus fuit. In Poland of late time, both this Dignity, and that of Duke began, but, to few, Communicated. My Autor thus y of that State: Est autem pari dignatione Polonica omnis Nobilitas; nec est ullum in ea Patritiorum Comitumue discrimen, exaequatà, quodam tempore, omnium conditione. Nuper adeo paucis quibusdam, parentum, vel ipsorummet amplitudine atque meritis, & Principum beneficio Comitum Decus denno partum est. Ducum, qui peculiares habeant dominatus vel Territoria nunquam aliud genus fuit apud Polonos quam id quod à Boleslao Kriuousto Principe (this Krziuoust, as they write it, began to raigne in 1103.) propagatum fuit, cum is principatum inter liberos diuississet. Verum id iam defecit. But in Lithuania, Prussia, and Liuania are Dukedoms; Gaguin and others call them Ducatus. Neither, for that State be satisfied here without seeing what we haue in the next Chapter of their Vainods and Chastelans.

Of Counts Palatin, two sorts in old storie. Palatins generally. Counts Palatin without Territory made at this day by the Emperor and Pope. Comes Palatij. Curator Palatij. The office of Comes Palatij in the old French State. Chaplains, whence so calld. Maire Du Maisson, & Count du Palais, not the same anciently, against diuers that affirme the contrarie. Maioratus & Senescalcia. The true deduction of the name of Counts Palatin, differing from the vulgar. Psaltzgraffe of Rhine.

Rhine. Landgraue. Rigordus amended. The Palatinat of Champagne. Of Chester, Durham, Ely and Lancaster. The Curtan sword born by the Earle of Chester at the marriage of Henry 111. Franchise de Werk, in our Law Annals. Hexamshire. Hengstaldemshire, its name in our Monks amended. Hexam united to Northumberland. Palatins in Poland. their Vaiuods. Bolesod G. Chastellans. Palatins in Leitow.

CHAP. V.

AS one diuision of Counts is into PALATIN and Prouinciall (The Palatins hauing their denomination from *Palatium*, the Palace or Kings Court; the Prouincialls from their Prouinces:) so, of *Palatins*, some had that generall name for liuing² in *Palatia*; as *Palatina Officia*; and *Palatini Comitatuses*, for the Emperors Gard, and the like. Others were more specially titled *Comites Palatii*, as chief Iudges and Vicegerents in the Court for administration of Iustice, of whom most mention is in the *French storie*. Of those of the first kind is frequent mention in both the Codes; but so that the word *Palatins* comprehend also whatsoever officers were employ'd in the Palace. Παλαῖνοι (saith an old Glossary of the Law) κοινῷ ὀνόματι πάντες ἐκαλέοντο οἱ ἐν τῇσι κατὰ τὸ Παλάτιον θησαυροῖς ἐπιμετέοντες ταξωτάι, i. By a common name of Palatins are cald all such as were Officers in the Palace about the Tresurie; and interprets it also by Παλαῖνοι ἐπιμετάι, Court Officers. Of Prouinciall Counts, alreadie. But all honor'd with the *Comitina*, and following the Emperor, might well be, and were stil'd among this first kind of *Palatins*. Among these are reckon'd such as haue arrogated that name from xx. years Profession of Grammar, Rhe-

2 Cod. tit. de
Prinil. eor. qui
fac. Palat. Milit.
tant. & lib. 1.
tit. 34.

a C. lib. 12. tit. 15. & 13. vide *Cassiod. Var. 6. Form. 19. & Symmach. lib. 1. epist. 26. & 37. b Pith. des Com. tes de Champ. liure 1.*

c Tho. Leodius de Orig. Palat.

d Cassiod. Var. 7. Form. 5. & C. L. vinca tit. de Com. & Tribunis Scholazum.

e Ex Chronic. Diminesf. apud Bignon. in Marculph. lib. 1.

torique, Law or the like in *Constantinople*, by a ^a Constitution of *Theodosius* and *Valentinian*, which, at this day, is in the Empire made use of, as also those created *Count Palatins*, without any Territory, both by the Pope and Emperor, which haue, with their Honor, ^b the Prerogatiues of making publique Notaries, constituting Iudges, legitimating of Bastards, immunitie from Imposts and the like. It is written on the Tomb of that famous *Rowland*, nephew to *Charles le Magne*, slain in the battell of *Roncinalles*, and buried at *Blauz* in *Xantogne*, that he was ^c *Primus Comes Palatinus*; which I interpret, the Chiefest Courtier honor'd with the Dignitie of Count. But that other kind of Counts *Palatins* or *Palazins* (as the old French call'd them) were as Chief Iustices and suprem vnder the King, for administration of right, in which Office I find them not vnder the Empire, vntill *Charles le Magne*, in whom the French Empire began. For neither the *Comes Sacri Palatii* spoken of in the Code, nor the ^d *Curator Palatii* come neer that authority of the *Counts du Palais* of later time. I see none which hath better obseru'd the true nature of them, then the learn'd *Hierem Bignon* in his notes to *Marculph*, where he takes these words of old *Himmar* to witnesse: *Spocrisarius qui vocatur apud nos Capellanus, vel Palatii custos de omnibus negotijs Ecclesiasticis, vel Ministris Ecclesie; & Comes Palatii de omnibus secularibus causis vel iudicijs, suscipiendi curam instantèr habebant: ut nec ecclesiastici nec seculares prius Dominum Regem absque eorum consilio inquietare neceffe habeant, quoniam illi viderent, si necessitas esset, ut causa ante Regem meritò venire deberet.* What better shews the nature of that Officerie Dignitie? And with this *Count du Palais* or *Count Palatin*, the Kings of France of the first line vsd also to sit in Iudgement, as in a Precedent of that ^e age, touching the Abbey of *Dijon*, and thus speaking, appears:

C. 70

Cum nos in Dei nomine (the words are as in the person of King Clothar III. about DCLX.) *Moselaco in Palatio nostro, unà cum Apostolicis viris patribus nostris Episcopis, Optimatibus, caterisque Palatij nostri ministris, necnon & Andobello Palatij nostri Comite, qui de ipso ministerio ad præsens nobis deservire videbatur, ad uniuersorum causas audiendas, iustoque iudicio terminandas, resideremus, &c.* The King and other great Courtiers fare, it seems, sometime, but the chief autoritie delegated and iudiciarie was in the *Count du Palais*; and before him as Chief Iustice were all suits determined, crimes examined, the Crown-renew accompted, and whatsoever done, which, to so great iurisdiction was competent. Neither was there, it seems, alwaies One only in this Office, but sometime more. An old ^f Monument, of Pipin's time, hath, *Ubique eorum iustitiam inuenimus sicut Principes nostri, seu Comites Palatij nostri, vel reliqui legis Doctores indicauerunt.* And a very ancient's Writer, of the middle times: *Quemadmodum sunt in Palatijs Præceptores vel Comites Palatij qui secularium causas ventilant, ita sunt & illi quos summos Cappellanos Franci appellant clericorum causis prælati.* He compares the *Counts du Palais* for secular busines, to *Arch-Chaplains* constituted in those elder times in the Court for Ecclesiasticall matters. They were calld *Chaplains, Cappellani, à Cappa Beati Martini*, from S. Martin's Hood, which as a most precious relique they kept, and the Kings *ob adiutorium* (as Strabo's words are) *victricia, in prælijs solebant secum habere: quam ferentes & custodientes, cum ceteris sanctorum reliquijs, Clerici Cappellani ceperunt vocari.* They much erre which confound the *Count of the Palace*, with the *Maire du Maison*, or *Maier Dèmus*. This One authority both ancient ^h and beyond exception disproues their coniecture. *Childebert the first sent, into Poitiers, Florentianum Ma-* ^h *icrem Dèmus Regia, & Ranulsum Palatij sui Comitem,* ^{Gregor. Turonens. hist. lib. 9. cap. 30.}

^f Tabular. S.
Dionysy apud
cundem.

^g Walafrid.
Strabo de Reb.
Ecclesiastic. c. 31.

ut scilicet, *populus, censum quem tempore patris reddiderat, facta ratione, innouata re, reddere deberet.* You see they are expressly diuided, by one that liu'd in that age. And indeed, the *Maire du Maison* was of farre greater power, especially after the time of *Clothar I I I.* and rul'd all as i King, the King himselfe being rather in Name only, then substance, a King. But the *Count du Palais* his power was chiefly iudiciarie. Neither are they to be admitted, which suppose the *Seneschall* or *Grand Maître* to haue succeeded into the Counts Place. Both those names haue been in lieu of the *Maire*; and an old k Autor of France, ioyns the words *Maioratus* and *Senescalcia*, as synonimies. The nature of which Office with enough certaintie the same Autor describs. But by reason of the phrases of *Regebant Palatium*, and such like, in ancient Monks appli'd to the *Maire du Maison*, diuers good Antiquaries of that Country haue mistaken, and thence make a confusion of all these. Afterward in the *German Empire*, this Office likewise was. And, as to some, Prouinces were committed, for Counties, to be gouerned by them, yet remaining subiect to the Court-Iustice of the Empire, or the Imperiall Chamber (as at this day they call it) or in such forme that to the *Count du Palais* might be appeale, vpon iudgement giuen by the Prouinciall Counts or their Lieutenants, so others were created into the title of *Counts du Palais*, and *Comites Palatii* in their Territorie or Prouinces, so that, what authority, iurisdiction, or Government the *Count du Palais* of the Court had, in the Empire, the same should they haue in their Prouinces; that is, in substance, all Royalties. For the *Count du Palais*, in the Court, bare the Person of the King or Empire. *Comes Palatinus* (saith a German l Antiquarie) *vicem Caesaris presidendo Senatui principali defungebatur, fidem imperatoris Implorantibus aderat, inq³ reddebat, Fiscum Augusti, pradia Salica,*

1 Post Histori-
corum Tur-
bam, consulas.
*Adrenald. Flo-
riac. de Miracu-
lis S. Benedicti*
lib. I. cap. 12.

& 14.
k Hugo de Clee-
rijs de Maiorat.
& Senescalcia.

1 Io. Auentin.
Annal. Boior. 5.

lica, *Redditus regios procurabat, Caesarum censum exigebat. Nil citra eius auctoritatem Duci (Boiariæ) aut discernere aut statuere licebat. Si Senatusconsultum Reguli displicebat, intercedebat, ad Caesaremque referebat* In this forme must the name of those which then were specially calld *Counts Palatin*, be deriu'd, and from that second kind of *Counts du Palais*. For, if from the first, and generall name of *Palatinus*, it would follow, that euery Count liuing about the King were a *Palatin*, and also, that, with any regard to a Prouince, none could be so titled. And thus, by the most learn'd *Peter Pitthou*, is deduction of the name made. To all this well agrees what an ancient^m Bishop vnder our *Henry II.* wrote to one *Nicholas* then Shirife of *Essex*: *Sicut alij presules (saith he) in partem sollicitudinis à summo Pontifice euocantur, vt spirituales exerceant Gladium, sic a Principe, in Ensis Materialis communionem, Comites quidam, quasi Mundani inris Presules, asciscuntur. Et quidem qui hoc Officij gerunt in Palatio, Iuris Auctoritate, Palatini sunt, qui in Prouincijs, Prouinciales.* Whereto adde but, that such as with *Palatin* iurisdiction are constituted ouer Prouinces, are *Palatins* in Prouinces, and the true cause and origination of the name is thence most manifest. For the Empire; you see how this fits in the *Palatins* or *Waltgraffen* of *Rhine*, of whose Territorie and State the learned and Noble *Marquard Freher*, Counsellor to the present *Frederick V.* hath sufficiently instructed his Readers. That Prince *Palatin* is by ancient institution, inⁿ *partibus Rheni, suevia, & in Iure Franconio, ratione Principatus seu Comitatus Palatini privilegio, Prouisor ipsius imperij, & administrator, in the Vacancie of the Empire, but specially also Imperator siue Rex Romanorum, supra causis pro quibus impetitus fuerit, habeat (sicut ex consuetudine introductum dicitur) coram Comite Palatino Rheni, sacri Imperij Archidapifero Electore Principe resþnodere, illud tamen iudicium*

^m Ioan. Sarisburienfis Epistol. 263. quem Consulas licet & lib. 6. de Nugis Curial. cap. 6.

ⁿ Verba Auree Bullæ Carol. 4. cap. 5.

* De Duce, Saxoniæ v. Marquard. Freher. Orig. Palat. 1.

o Rigordus in vita Philippi Aug. pag. 207.

p Roger. de Hoveden in Hen. 2. fol. 3:9.

q Et voyes Andree de Cheſtre Antiq. & Recherch. liure 1. chap. 73.

Comes, ipſe Palatinus non alibi praterquam in Imperiali Curia ubi Imperator ſeu Romanorum Rex præſens extiterit, poterit exercere. And whereas ſome * Dukes, Marqueſſes, and Counts, challenging and enjoying almoſt all ſoueraintie, haue not this addition; you muſt remember that the firſt institution of an honor, and continuance of the name vsd, are the main cauſes of a diſtinct Title; not ſo much, vsurpation of Royalties or lawfull poſſeſſion alone. The very word Landgrau, among the Princes of the Empire, is known of great Dignitie and neer the beſt of Soueraintie, yet it literally interprets but Comes Prouincialis, although an old o French autor, regarding more the ſubſtance of it as its appl'd then the ſignification, turns it into Comes Palatinus. Eodem anno (ſaith he; that is c10.ccviii.) quidam Comes Palatinus qui eorum lingua Landgrau (the printed books haue Landanga, but, queſtionles, erroneouſly) vocabatur, Philippum Romanum Imperatorem interfecit. The like in proportion muſt be thought of an ignorant p English writer of the Monkiſh times, deliuering that Prothoſtaſtos (he means Protoſebaſtos) in Latin is Comes Palatij. He knew it was a great Dignitie in the Eaſtern Empire and therefore thought ſo. In France vntill Thebault the Great, Count of Champagne, about c10.xxx. I remember not any Prouinciall Count hauing this title of Palatin. But he then reuolting from Hen. 1. of France and ioyning to the German Emperor Henry III. either took from the Emperor, or arrogated to himſelf, the Title. In his Charters is read, Theobaldus Comes Campanie Palatinus; and in French, Thebault de Champagne & Brie Quens Palazins, as q Pitheu deliuers. That Countie is now, & long time hath bin in the Crown, but retains ſtill good marks of Palatin ſouerainty. This Honor hath bin and is in England at this day. Cheſter, Durham, Ely & Lancaſter are famous by it. O c Hugh Wolf was made Earl of Cheſter by William 1. and the Countie giuen him

him in fee, *Tenendum sibi & Heredibus ita vere ad Gladium sicut ipse Rex tenebat Angliam ad Coronam.* And as the King, so hee for his heirs there had their Barons, by that name specially known. In a Charter of the same *Hugh's* foundation of the Monasterie of *S. Werburg*, he saies, *Ego Comes Hugo & mei Barones confirmauimus.* And, in Liberties anciently giuen by one of the *Ranulphs*, Count *Palatin* there to his Barons, hee grants *quod unusquisq; eorum Curiam suam habeat liberam de omnibus Placitis & querelis in Curia Mea motis, exceptis Placitis ad Gladium meum Pertinentibus.* r Inffex 18.
Hen. 6 part. 2.
memb. 34. For their Barons, more anon. But the Soueraintie claimed by those Earls may well appeare in a relation of *Earl Iohn* his carrying the Sword calld the *Curtan* at the marriage of *Henry III.* and *Queen Elianor* daughter to *Raymund* Earle of *Procence*. *Comite Cestria* (saith *Mattheu Paris*) *Gladium S. Edwardi, qui Curtein dicitur, ante Regem baiulante, in signum quod Comes est Palatinus & Regem, si oberret, habeat de iure, Potestatem cohibendi, suo sibi scilicet Cestrensi Constabulario ministrante & virga populum, cum se inordinate ingereret, subrahente.* This Countie *Palatine* hath its Officers almost as the King in *Westminster Hall*. *Lancaster* by *Edward III.* was created into a Countie *Palatin* by expresse name the Charters and particulars wherof euery Student knows out of *Plowden*. These two (being both now in the Crown) may be calld *Lay Palatinate*s with vs; for also of great autoritie are the other two of *Durham* and *Ely*, but both *Bishepriques*. That of *Ely* began to be so vnder *Henry the first*. That of *Durham* I think, vnder the *Norman Conqueror*. For, one *Egelric* being there Bishop about his time, was, for offence to the State, depold, and in his steed one *Walker* put, *qui esset & Dux pariter Prouincia, & Episcopus* (as the Monk of *Malmesbury* saies) *frénarétq; rebellionem Gentis Gladio, & reformaret mores eloquio.* De gest. Pon-
tif. lib. 3. But the chief priuiledges of *Durham* haue been

been anciently deriud from the holy respect had to *S. Cuthbert* Bishop of *Lindisfarn* (that is now calld *Holy Iland*) whose bodie was thence, in the *Saxon* times, translated into *Durham*. Therefore the Monks stile it *Cuthberti Terra*, and call the ^c country men *Halywerk Folks*, which is ment in one of our ^u yeer-books where *Durham* is rememberd with the name of *Franchise de Werck*. For, so you must read, not *Franchise de Werck*, as the publisht books haue. The case is, in them, misreported and very imperfitt. See the ^x Abridgment of it, which questionles was from a better copie, and you will confesse it. Neither, without that, can you find reason, why the Writ of *Right of Admowson* should lie at *Westminster* for an enheritance in *Durham*. The Bishop is there calld *Count Paleys*, and in another place *Counte de Palais*, and that he was ^z *Come Roy*. In the North parts anciently *Hexamschire* was reckond for a Countie *Palatin*. It is the same which in the printed Monks occurs by name of *Hangulstad*, or *Hangulstadeim* and the like names corrupted. But my *Ms.* of ^a *William* of *Malmesburie* (it is that which belonged to *S. Augustins* in *Canterbury*) of a very ancient hand, hath *Hengstadeheim* and *Hengstadeam*, for that which in the printed is *Haugustaldehem*, and *Haugustaldem*. And from *Hengstaldehemshire* came, it seems, *Hexamschire*. In it was a seat of a Bishop vnder the *Saxons*. *Fisco Regio famulabatur* (saith *Malmesburie*) *quando eum* (locum) *beata memorie Wilfridus a Beatissima Etheldritha Regina pro alijs possessionibus commutauit*. Afterward, before the *Normans*, it was the Archbishop's of *Torke*. But vnder the late Queen ^b *Elizabeth* it was vnited to the Countie of *Northumberland*. How by the Statut of Resumption vnder ^c *Hen. VIII.* most of the Royalties of our English Countiees *Palatin* were diminisht, and taken into the Crown, is not for this place to deliuer. In imitation of the Emperiall name, Historians that haue writen of
the

t *Hist. Dunel.*
apud *Camd.*
u 5. *Ed. 3. fol.*
58. pl. 88.

x *Tit. Iurisdic-*
tion 3C.

y 17. *Ed. 3. fol.*
36. pl. 4.

z 14. *Ed. 3. tit.*
Error 6. vide
Bracton. lib. 3. de
Corona cap. 8.

S 4.
a *De gest. Pon-*
tific. lib. 3. vide-
fis Beclam Ec-
cles. hist. lib. 4.
9. ap. 13. c. 28.

b 14. *Eliz.*
cap. 13.

c *Stat. 27. Hen.*
8. cap. 24.

the state of Poland, call the Gouvernors of Prouinces there, *Palatini*. *Palatini* (saith *Cromer*) *munera sunt esse Ducatorem Copiarum suae satrapiae in expeditionibus bellicis: indeq, nomen habet lingua vernacula, ut Voieuoda dicatur, quasi Dux belli sine Copiarum.* That of *Vainod* or *Voinod*, v^{sd} in other parts of the Eastern Europe, being, I think, a *Slanonig*, or *Windisb* word, is by later *Greçians* calld *Βοέβοδος*. One of their Emperors ^d speaking of the *Turks* comming to *Chazaria*, saies that their first *Vainod* was called *Lebedias Βοέβοδος*, i. *Libedias the Voeuod* or *Vaiuod*. *Ὁνομα ἡ τῆς ἀξίας, ἧς καὶ οἱ λοιποὶ μετ' αὐτὸν. Βοέβοδος ἐκαλεῖτο* .i. By the name of his Dignitie, as his successors, he was called *Boebodus*, which is plainly *Vainod*. Vnder the *Polak Vainods*, are *Chastellans*. *Vocantur ἢ vtrig,* (so *Cromer* writes) *vulgò communi vocabulo Dignitarij quasi dignitate & honore praditi, addito ferè satrapiae seu terrae nomine.* But in the Territorie of *Cracow*, the *Chastellan* is before the *Palatin*, which began and hath continued vpon the dishonorable flight of the *Cracowian Palatin*, when King *Boleslaus Krzi-nousti* about *c.1100.c.xxx.* was in great danger of a *Russian* ambush. But no man mongst them may be either *Palatin* or *Chastellan* in that Prouince, where hee possesseles not in his priuat right some Territorie. As *Poland*, so the great Dukedom of *Leiton* or *Lithuania* is diuided into *Palatinats* and *Districthus*, as the *Latin* writers call them. *Hi vero Districthus & Palatinatus* (saies *Alex. Gaguin*) *pro Ducatibus (ut quondam temporibus plurimorum Ducum erant) computari possunt, & unusquisque Palatinatus suum Vexillum quo in bello vititur habet. Eundem quoq, Colorem & signum omnes Districthus sine prouinciae, qui in eodem Palatinatu continentur, in Vexillis suis representant, nisi quod Palatinatus Vexillum maius est, cum duobus Cornibus, Districtuale verò minus simpliciter protensum cum vno cornu.* But, I think, that, in name do they more agree with our *Counts Palatin*, then nature.

d Constantin. Porphyrog. de Administr. Rom. Imp. cap. 38.

e V. plura de Vainodis infra, cap. vltimo.

Viscounts. *In the Empire and France. How their Name and Honor came first Hereditarie. Divers sorts of them in France. Mediocres Seigneurs. Vigniers. Missi. Vicedomini. Vidames. Le haut & moyenne Iustice. Clergie men would not iudge of causes Capitall. Saxon Ealdormen. Vicecomes with them. Their Ealdor-dom. Geruase of Tilburie his reason of our Shirifs name Vicecomes. The first Dignitie of this name in England. His Coronet. His inuestiture anciently in France. The first in Scotland. Prince du Seigneurie erigée en Principauté.*

CHAP. VI.

WHat is before of *Counts*, must be remembered here for the vnderstanding of *VISCOVNTS*. Both the names were first *Officiarie*, and thence grew *Honorarie*. And such as the *Counts* ordaind vnder them as *Vicegerents*, or the *supren Prince* constituted to supplie the roome of *Counts*, that is as the *Emperor* *Gordian* saies, *qui vice Prasidis provinciam administrabant*, became at length, as others hauing delegat iurisdiction, to be (some of them) of their own right, and transmitted their Names and Towns or Territories to their posteritie. Vnderstand this chiefly of the *Empire* and of *France*. Hence came that Honord name of *Viscounts* in *Miklan*. By *Loyseau* its well coniecturd, that in *France* about the time when *Dukes*, *Counts*, and *Marquesses* began to vsurp Soueraintie in their provinces, the *Lieutenants* or *Viscounts*, and *Chastellans* vnder them did the like; so that the most part of them which had the charge of Armes and Iustice in Countrie Towns, where their superiors left them, gaine to themselves perfit *Seigneuries*, but withall, that such as liud
in

a C. de Offic. eius
qui vicem ali-
cuius. l. i.

in their superior's chief Towns, and there with their superiors, having not like means or opportunities for Greatness, remained always, as at first mere Officers; as also those in *Normandie* at this day. And some, that from that ground of usurpation have turned their ancient Office into Honorary inheritance, yet possess but a few marks of Seigneurie, nor meddle with administration of Justice, but have only a certain part of the Royall profits proceeding from the Kings Justice in their Territorie; as those of *Burges*, of *Cologne*, of *Villemenant*, of *S. Georges* and of *Fussy*, which claim the third, as before is spoken of Earles. The same author makes divers kinds of Honorary and Hereditary Viscounts in *France*. One is of such as either by reason of their first institution, being placed *vice Comitibus* by the King, when no Count was, or by putting off their obedience to their superior Counts, and acknowledging the King their only Lord, immediately held of the Crown. *Tous ces Vicomtes* (saith he) *doivent sans doute estre mis au rang des Grandes Seigneuries, plus qu'ils ont Fiefs immediatz de la Corone*. Another sort (and that most common) are they which hold of the Crown by reason only of some Countie annexed to it; and a third which are under some Countie in a subjects hand; which both last kinds he puts in the rank *des mediocres Seigneuries*, that is of such as are *avies fiefs*, and hold of the Crown but by a Mesnallie, as our Lawyers call it. So then in *France*, as superior and inferior kinds of Counts anciently were, so you may say of Viscounts; the regard of which difference instructs to the understanding of the Titularie Honor, For, the inferior Counts had their Vicarij or *Vigniers*, *qui per pagos statuti sunt*, and their *Missi*, which were as Viscounts. Of them, saith *Walafrid* ^b *Strabo*: *Comites quidam Missos suos preponunt Popularibus qui minores causas determinant, ipsi maiora referunt*. The name of *Vigniers* remains yet

^b De Reb. Ecclesiast. cap. 31.

c v. c. lib. i. tit.
39. & alibi.

d Vet. Form. ad
finem. Mar-
culph. 7.

e Bignon. in
Not. ad Vet.
Form.

in *Languedoe*, and is the same with *Vicarij*, both but varying the word *Vicecomes*, or *Comitis vicem Gerens*. But *Strabo* makes the *Viguiers* *Gouvernors* of small Territories, and not like the *Missi*, whom hee compares in Church-state to *Suffragans*, and the *Viguiers* to *Parish Priests*. But as, in the *Roman Empire*, was the Dignitie and Office of *Vicarius* as great as *Comes* (but yet some difference twixt them) and was also applied to an inferior sort of *Slaues*, which you see in that — *iam nolo Vicarius esse*, so in the *French* and *German Empire* I doubt not but *Vicarius* and *Viguiers* was not only for Iudges of mean note subdelegat by inferior Counts, but also sometime for such as the supream Prince constituted in *vicem Comitum*, or the superior and first rank of Counts made their Lieutenants. As also *Missi* were not only a name for them which were vnder Counts, but also sometime for the like in proportion vnder the King. *Ante illustres* (saith an old *d* Precedent) *Viros magnificos illos & illos Missos Domini & gloriosissimi illius Regis*. And a Charter of *Pipin, Maire du maison*, to the *c* Abbey of *S. Denis*. *Omnibus Episcopis, Abbatibus, Ducibus, Comitibus, Domesticis, Grafionibus, Vegarijs* (that is, *Viguiers*) *Centenarijs, vel omnibus Missis nostris discurrantibus, seu quacungq; Iudiciaria potestate praditis*. But the confusion of these names (having regard to superiors as well as inferiors) in old laws and storie, allows not sufficient means of distinction to know which alwaies by them is certainly meant: yet withall makes vs in generall truly know whence this Title of *Viscount* with them had its originall. Its greatnes there varying according to the qualitie of the next superior, as well now it is *Honorarie*, as at its first beginning, when it was *Officiarie*. And as they which *vicem Comitum gerant* were call'd *Vicecomites, Viscounts*, so the delegats of Bishops in temporall iurisdiction of that kind, were stil'd *Vicedomini*, i. as at this day the word is, *Vidames*.

That

That the Substituts of great Clergie men for secular administration were anciently cal'd so, appears both out of passages in the Canon & laws, and also in verie ancient Storie. *Bertigranus* (the words of an old * Monk) *Episcopus Cenomanensis legatos mittit ad S. Benedictum Flodegarium Archidiaconum & Arderadum Vicedominum suum*. And as Viscounts from Officers became Honorary, & Seigneurall, so *Vidames*. Neither is there in France any *Vidame* which holds not of some Bishoprick, vnlesse that of *Beauvais* (so *Loyseau* tells me) which is vnited to the Bishopricke of *Beauvais*, and now calld *le Vidame de Gerberoy*. And from the chief Town of the Bishopricke are the *Vidames* denominated; as the *Vidame* of *Reims*, of *Amiens*, *Chartres*, *Mans*, and the like, where he notes also two speciall differences twixt *Viscounts* and *Vidames*. First, One Duke or Count (especially of the superior sort and first Rank) had diuers Viscounts: Officiarie vnder them; but euery Bishop one *Vidame*. Secondly, the Viscounts had only their *le moyenne Iustice*, as they call it, that is, iurisdiction of some causes onely, and them of the meaner sort (as wee may say of our Officiarie *Vicecomites* or Shirifes, which haue diuers Actions *Viscontiel*, and inquirie of criminall causes,) but the determination of Criminall, and others of greater a note were reseru'd to superior Iudges which haue *le haut Iustice*, or a delegation of a kind of *Memorum Imperium*: vnderstand this of their more common sort of Viscounts reckond among their *Mediocrates Seigneurs*, of which notwithstanding, now diuers by vsurpation haue gain'd *le haut Iustice* to their Seigneuries. But the *Vidames* from their first institution had *le haut Iustice*, the reason being apparant, because Clergie men ^b would by no means medle with iudgements Criminall, which were Capitall, and therefore had their Lay Delegats; which is the reason why in our ^c old Parlements, when in them, Appa's and Iudgements

z *Epist. Greg. Dist. 89. c. Volumus. & Re-script. Urbani C. 4. q. 3. cap. Saluator. & Extra-uag. de Simonia cap. Consuleve. * Adrenald. Floriac. de Mirac. S. Benedicti cap. 6.*

a *Memineris quod hoc capite habemus ex Strabone.*

b *17. Causs. 23. de bello & re militari, &c.*

c *10. Ed. 4. fol. 6. & sepius in Archiu. Parliament.*

of Death were, the Lords Spirituall vsd to make a Procurator, for that turn. The Office of Viscount neuer yet became Honorarie in *England*, yet, before we speak of our first Honorary Viscont, something of the Office also with vs. Its already shew'd that the *Ealdormen* of the *Saxon* Times were *Vicecomites*, and as our *Shirifes*; and they were in those times by that name written in Latine also. A subscription to King *Edreds* Charter, dated DCCCC. XLVIII. to the Abbey of *Crowland* iustifies it. There after the Abbots, Dukes, and Counts (the Dukes and Counts perhaps being of equall dignitie) follows:

✠ *Ego Bingulph Vicedominus consului.*

✠ *Ego Alfer Vicecomes audiui.*

And in a Charter of *Thorold* of *Bukenhale* to the same Abbey, the last witnesse is thus exprest: ✠ *Ego Liuingus clericus istud Chrographum manu meâ scripsi & domino meo Thoroldo Vicecomiti tradidi*: and in that before of King *Edred* to the Abbey of *Crowland*, certain lands are discharg'd, *Auxilys Vicecomitum*, by that name; and in one of King *Bertulph* to *Simard*, Abbot of *Crowland*, you may read: *Præcepi Radboto Vice domino Lincolnæ, caterisq; ministris meis in illa parte constitutis*, to make a perambulation of the Isle of *Crowland*. So at the Conquest^d it was found, that in the Hundred of *Oswaldshaw* in *Worcestershire*, *nullus Vicecomes ullam habere possit querelam, nec in aliquo placito, nec in alia qualibet causa*. But yet the name of *Vicecomes* was not applied to the *Ealdorman*, as if hee had been vnder the *Eorle*, as in *France* or the *Empire*; but in such sort as if hee were plac'd in the Prouince by the King in *vicem Comitum* (that is, as a Iudge) to administer iustice, and look to the Kings reueneue; and out of his Court, as at this day, *Faux Iudgment* lay in

^d Act. public.
apud Camden. in
Cornuays.

in the Kings Bench, neither was there any mediat place for remedie. Therefore in one of their e Laws you read, that if the Peace be broken, he that is wrong'd should be helpt by the Townesmen, or Tithing; if they would not help him, that then the Ealdorman should (that is, the Shirife) and if the Ealdorman would not, that then the King should, and if the King would not, that then the Shire should not be bound to keep the Kings peace; for so I interpret Liege Ealdorndom on vnspe: where the Vicountie or Shirfdom is calld also an Ea'dorndom, as the Superior and Martiall gouernment of their Eorle was titled an Eorledome, the word Dome signifying in that sense a place subiect to a Superior, not only in Ciuill Iurisdiction, but also Martiall. Either then in imitation of other Nations, was that name of *Viccomes* applied to our Saxon Ealdormen, and Shirifes; because their offices were somewhat like: Or els being constituted, *qui vicem iudicum sine Comitum gerent*, by the King, were properly as the ancient and best sort of them in France, so calld, or as the *Vcarij* in the Declining Empire, hauing no Superiors which constituted them but the King. Howsoeuer the reason of the name giuen by *Gernase of Tilburie* is much deficient, vnlesse in it, by a nice construction, you make him vse *Comes* in feuerall Notions. He is calld *Viccomes* (sai h he) *quod Vicem Comitum suppleat in placitis illis de quibus Comes ex sua Dignitatis ratione participat*. The errors of *Polidore*, and such that begin our Shirifes at the Norman Conquest, are not here worth speaking of, or of those which say the word *Viccomes* was not here in the Saxon Times. But, of it as it is with vs Officiarie thus much; which I insert because of comparing our Office of that name to the like in France, where the Honor proceeded originally from the Office. For with vs the Honor and the Office haue no communie. Neither had we any of that Dignitie (although the Office

e *Ethelred. leg.*
cap. 6. Be pñ p.
bñec.

f Pat. 18. Hen.
6. part. 2.
memb. 2.

g Anth. de la
Salle chez
L'oyseau, des
seig. cap. 5.

Office in some places hath been hereditary from ancient time) vntill Henry vi. He in Parliament made, by Patent, John of Beaumont Viscount of Beaumont, with these words of inuestiture: *Nomen Vicecomitis de Beaumont Impominus ac ipsum insignijs Vicecomitis de Beaumont realiter inuestimus, locumq; in Parliamentis, Concilij, & alijs congregationibus nostris, super Omnes Barones Regni nostri Anglie assignamus.* What those Insignia were then, I know not; but later time allows him a kind of Coronet (without Point or Flowrs) on a Cap of Furre. But an old Autor of France saies that *Le Vicomte est inuesty avec un verge d'or.* In Scotland the first Dignity by this name was in Thomas Lord Ereskin created Viscount Felton by our present Soueraigne, their James the vi. Spain hath some of this Order and Name. Twixt Vicount and Count in France, is a speciall Dignitie of Princes. They haue their names by reason of their Seigneuries crested into Principalities.

Baro in Cicero, and Persius. Its signification in Hirtius and old Glossaries. Magnus Homo. The true derivation of Baro, as its now Honorarie: Mall and Mallobergium. Sagibaro. Sake, or Sach. Wittiscale, Saccaboz or Sathaboz. Plea de sakebere. Sikerborgh. Hondhabend. Maimauer. Barigild. Baro for a man generally; and Barones London, and the like. Ancient and late Barons of France. Capitaneus Regis. Barn or Beern for a man-child. Baron for a husband, where vsd. Theobearn. Saxon Thanes. A Saxon Monument of their Dignities. Of Eoldormen again somewhat. Canutus his Forest Laws misprinted. Liberalis and Mediocris Homo. A Hyde of Land. Hydage, and Caruage or Carucage. A coniecture upon

upon Bracton. Terra Hydata and non Hydata. Minister. Minister Regis. Tainus. *The Relief or Heryot anciently in all Barkshire.* Viro, Baro, Minister, Thanus. *But the name of Baron not in the Saxon times in England. How Barons had their name then. The book of Modus Ten. Parliamenti. Barones, and Pares Baronum. Illustres equites Romanorum. The Title of Prince not without Barons. Barons to subjects; and Barones Regis. The Value of Reliefs of Dignities. When they began certain for a Baronie. A conjecture when the value of a Baronie began. Court Baron. Baronagium and Barnagium. Bernage. Baronie in our law for Seignourie. Tenere per Baroniam. ccl. Baronies reckon by Hen. III. His Ordinance touching what Barons should come to Parliament. The ancientest summons extant. The Grand Charter first granted. A Parliament held xviii. Hen. III. transcribed out of an obscure Roll touching Assises of Darrein Presentment, Juris Vtrum, and Certificat of Bastardie, with the Barons names subscribed. And therein, Bracton amended. Barons by Writ and by Creation. Those two sorts now only in being. A respect to the Tenure per Baroniam after the allowing them only the title which were summoned. Barons ratione Officij, as Abbots, and Bishops. Chief Baron of England. Barons called Lord or Domini. How in legall proceeding. Lords, Barons, and Earles only by Curtesie and Court language. Thanes of Scotland. Stewarts. Abthas. The beginning of the Royall name of Stewart there. Tosche. Ochern. The first mention of Barons in Scottish Monuments. What their Baron is. Pit and Gallows. How the name is generally taken there. Acts touching which of their Barons must come to Parliament. Commissioners of the Shire. The difference of their Lords and Lairds. The English and Scottish Parlamentarie Barons of a superior note then the French. Los. Ricos hombres. Val-*

uasores and Capitanei Regis vel Regni. *The Feudalls interpreted otherwise then the vulgar opinion.* Κατωτάτοι. Valuasores minores. Minimi. Valuasini. Vauasors in France, Vauassouries. *Sommege.* Σαγματεύς. Vauasors in England, Countors. Subuasores in Scotland.

CHAP. VII.

NExt after Viscounts, follow BARONS. A title of frequent note in most parts of Christendom, and about whose etymologic most disputation and inquiry is. *Barons* are in some Countries (in all anciently, where they were at all) Lords of their denominating Territorie, with some Iudiciall gouernment, but beneath the Dignities before spoken of, both in largenes of Territorie, and neernes to Soueraintie; and how they differ in substance from other Titles in their Originall, what wee shall say of Particular States will best discouer. But first for the Name : The word alone is very ancient, and of pure Latine. In *Cicero* you read;

^a *Apud Patronem & reliquos Barones te in maxima gratia posui, & hercule merito tuo feci.* And in another place;

^b *Hac cum loqueris, nos Barones stupemus; tu videlicet tecum ipse rides.* And two other passages in him (as *Elias Vinetus* reads them) haue *Baro* in the singular number, where some of the publisht books haue, and that most properly, *Verò* the coniunction. I will confesse that as yet I haue not throughly learnd what *Barones* signifies to *Cicero* in his first place : yet I know, some haue dar'd to think it there vsd as neer to what it now interprets in the Rank of Dignities. They shall and may for me; I cannot. But in the second, I am somewhat confident, that (if the Reading be not corrupt) it is not vnfitly exprest into our word *Block-head*, or the

^a *Epist. ad Attic. lib. 9. Ep. 11.*
^b *De Finibus lib. 2.*

the Latine *Bardus*. The Text of *Tully* there iustifies it, and a Satyrift that e that liud vnder *Nero* (by the correction of best Critiques according to best copies) hath

c *Persius Satyr.*
5. vbi & videtis
Eliaui Vinetum.

————— *Iura. Sed Iuppiter audiet Eheu!*
Baro, regustatum digito terebrare salinum
Contentus perages, si vivere cum Ioue tendis.

Where the old Scholiast, *Cornutus*, reads *Varo* (how soon that difference might creep in, any^d nouice in Letters knoweth) and tells vs that *Varones dicuntur serui militum, qui utiq; stultissimi sunt, serui scilicet stultorum*. He plainly iustifies the interpretation; and perhaps in that first place of *Cicero*, to vext mongst Grammarians, some allusion is to this notion of the word. For how much he persecuts the *Epicurean* sect is apparant in that of his *De Finibus*: and what was *Patro* but an *Epicurean*? And how well might he lay that name on such as in his iudgment were so farre from true Philosophie? *Cum Patrone Epicureo* (saith e he) *mihi omnia sunt, nisi quod in Philosophia vehementer ab eo dissentio*. I see not then but in both places it may be probably affirmed, that he ment by *Barones* alike. Yet, to iustifie also that which the Scholiast of *Persius* writes, the name is in an ancient, *A. Hirrius* or ^f *Oppius*. He for some kind of Souldiers or their seruants, vses it. *Concurritur* (are his words, speaking of the violence offerd by *Minucius Silo*) *ad Cassium defendendum. Semper enim Barones* (so some read, it being printed also *Berones*) *compturesque euocatos cum telis secum habere consueuerat*. And *s Iisdore*: *Mercenarij sunt qui seruiunt accepta mercede; ijdem & Barones Græco nomine, quod sint fortes in laboribus*. *Baro* n. dicitur gravis, quod sit fortis: cui contrarius est leuis & infirmus. And in an old Arabico-Latine Glossarie: *Barones, fortes in laboribus*, which teaches how

d *Vti B. & V.*
sæpius inuicem Antiquis commutantur, videre licet apud Ald. Manutium in Hirt. de Bell. Hispaniensis, alios.

e *Famil. lib. 13.*
epist. 1.

f *De bell. Alex. andrino. Baro item Cognomen Romanis erat v. Inscript. Ep. Alciat. Pavor. 5. cap. 16.*
g *Origin. lib. 9. cap. de Cimibus.*

h *Adversar.*
subsec. lib. 1.
 cap. 8.

to mend *Isidores Glossarie*, where its printed *Bargines*, *Fortes in bello*. Confidently read *Barones F. i. b.* And well doth this agree with our *Bracton* his deriuation. *Sunt*, saith he, *alij Potentes sub rege, qui dicuntur Barones, hoc est Robur belli*. The learned ^h *P. Pitthou* cites some old Glossarie, where *Baro* is *μῖσος* i. *hatred*. And *Barosus* *Σοβαρὸς* i. *Disdainfull or Curriish*. These are testimonies of the signification of *Baro*, as it was made a Denizen in the Latine Common-welth; for it seems to be of a strange bloud, and, as some will, deduced into *Rome*, or (in the middle times) into *Latine* out of *Gaulish*, old *French*, or *Dutch*. But I coniecture, although it be vsd by *Tully* for a *block-head* or a *simple fellow*, and so by *Persius*, that yet the genuine signification of it was rather *seruus Militis*, or *Calo*, or *Cacula* (which are what the French call *les valets des gendarmes*, i. *Souldiers attendants*) then *Fatuus* or *Stultus*, as of *Bardus* also may be affirmd. For, that is vsd for *Fatuus*, yet was in *Gaulish* a Poet. And the seruile qualitie of those attendants might well giue occasion to applie the generall name of their Dutie to the particular of their qualitie. As, because great, and lubberly fellows are vsually noted for imperfection in vnderstanding and seruile abilitie of mind, the Latins by the name of *Magnus homo* iment a foolish name, or a foolish fellow.

i *Menys. Exere.*
Critic. part. 1. ad
Plantii Milit.

cap 4.
 k *Varro de*
lingua Lat. lib. 6.

Nequam & Magnus Homo, Laniorum immani' canes ut
 saith ^k *Lucilius &*,

Magna quidem sequeris Pontice; magnus homo es,

l *Lib. 7. Epig.*
 99. v & lib. 9.
 epig. 51.

with the like, is in ^l *Martial*. Yet, neither did that properly interpret a *Foole*, no more did *Baro*. The same in proportion may bee said of it as it is turnd in the *Glossaries Fortis* or *Mio*, and the like. For I take *Fortis* there, not for valiant, but *sturdie* or *strong*, which well fits with our *Baro*, as he was *Militis seruus* or *Cacula*.

But

But that its deriud from *Baro*, I must take long day to beleeu, Doubtles it will be of another Family, another Climat. In the ancientest laws of the *Almains*, *Ripuarians*, *Salians*, and the rest (which are supposd written about c*d*. or *v*. after our Saviour) *Baro* often occurs for *Man*, as it distinguishes the better Sex. And according to that it is ^m turnd into the Greek *ἄνθρωπος*, i. *a Man*. Its likely then, that, as the Latins haue vsd *puer*, and somtimes *Homo* (in later ages of Barbarisme, nothing more common then *Homo*) for a Man or seruant, the *French*, and those mongst whom *Baro* or *Baron* was for *Homo* or *Vir*, appli'd it in the same fashon, and so calld their ministring seruants; which also helps to iustifie the testimonie of *Cornutus*, by whom perhaps and by the *Romans*, the knowledge of som barbarous words being chiefly learnd out of the Warres, this was thought only to signifie the seruants of the Camp. That it was vsd by the *French* or *Dutch* for a Minister, or Man, or such like, we may obserue in this peece of the *Salique* ⁿ laws. *Si quis Sagibaronem qui puer regius fuerit, occideret, &c.* And then, *Sagibarones in singulis Mallobergijs .i. plebe que ad unum Mallum conuenire solet* (This *Mall* or *Mallus* occurs often in the *Salique* laws and ancient precedents, in like signification) *plus quam tres esse non debent: & si causa aliqua, ante illos, secundum legem fuerit definita, ante Grafionem remouere non liceat.* Here in *Sagibaro* the word *Baro* appears, and (vntill I am better instructed) I shall think that *Sagibaro* was one of som kind of mean Iustices or Officers in the Countrie, before whom somtimes causes criminall and amendable by amercements or mulcts were heard and determind, neer like our Iustices of *Oier* and *Terminer* for Trespasses. And in this sense perhaps remains the names of *Barons* to this day in the Iudges of the Exchequer. For, *Sagi* I ghesse is made out of *Sach* or *Sake* (a word known in our ancient

*m Philoxen. in
Vet. Glossario.*

*n Salic. leg. cap.
56. & art. 4.*

laws, and comming from *Tentsch* or *Saxon*) vsd for libertie of amerciament and giuing amends in the *Court Baron* anciently due to the Lord, both when the plaintife faild in his prooffe, or the defendants were subiect to the Action, as at this day. *Sak* (saith an ancient *Ms.*) *est placitum & Emenda de transgressoribus* (I read *transgressionibus*) *hominum in Curia vestra*; quia *Sak* Anglicè, *Encheson* Romanè (hec meant *Francicè*; whence, works in the Prouinciall tongues of *France* and *Spain* are calld *Romances*) & inde dicitur *Forsouth* *Sak*, *hoc est, est pur cel encheson*. Our law *French* vses *encheson*, as the present *French* their *Achoison*; for an occasion or opportunitie, and, I think, for accusation. You know the word *Sake* is at this day with vs for *Cause*. As, for *Gods sake*, and the like. And *Causa* in Latine is taken anciently for a matter iudicially questiond. Why then might not *Sake* be as that description before is, or, as our ° Common laws say it is, a *Consans* of pleas, or libertie of amerciament, which supposes a *Consans*, and so applied to signifie, as, in the genuin sense, it interprets *Causa* for a Controuersie? And that so should the right meaning of *Sake* bee, is iustified out of an old *P Eire*, where the libertie of *Sake* is allowd to euerie Lord by common right. Vnderstand euery Lord of a Mannor. For euery Mannor hath its Court. Euerie Court its pleas: and in those pleas amends and amerciaments (for certain actions and *selon la bas Iustice*) necessarily follow. Out of this may be conceiud what the particle *Sagi* in *Sagibaro*, is; and that *Sagibaro* may be not ill turnd into *Minister Multarum*, or *Index (ausarum, or Multarum, or the like*; which I the rather belecue, because in the ancient 9 laws of *Burgundie*, one, whose Office is near what seems to haue been as the *Sagibaro's*, is calld *Witiscle*, which is verbally to be turnd *Minister siue praefectus ad irrogandas multas*, or so. For *Wite* (a word vsd by *Chaucer* and

o *Itin. Noting.*
Br. Quo War-
ranto 2. Itin. Ed.
 3. *Kel. fol. 145.*
alibi. nec aliter
sanè Vet. leg.
Ed. Confessoris
cap. 22.
 p *Itin. Temp.*
Ed. 3. fol. 150.
 S. 44.

q *Constit. Bur-*
gund. cap. 76.

and others about his time) is a *Punishment* or *Mulct*, as in our words occurring in old monuments, *Blod-wite*, *Frithwite*, and the like. And *Scale* is a *Minister*, *Officer*, or *Servant*, whence also the name *Godscale* is the *servant of God*. So that as *Scale* is in *Whitiscalc*, I suppose *Baro* in *Sagibaro*. I have thought that in this name of *Sagibaro* (but differently applied) might be found that obscure word of our laws, *Saccaboz*, *Sathaboz*, or *Sacaburthe* (for in all these forms it is written in some *Bractons*) or *Sakebere*, as *Briton* hath it. I think so still. For it was no unfit name to call him *Sakebere* or *Saccaboz* (those come neereſt to the right Orthographie) for *Sagibaro* or *Sakebar*, which prosecuted flesh ſeit againſt the thiefe, as the *Saccaboz* did, and to that purpose is named; interpreting there *accuſator*, or the *Man accuſing* or *proſecuting*. And from that ſenſe may be vnderſtood an old Report, wherein one *Piers* brought his action againſt the Prior of *M.* & ſe plaint q'il luy auoit diſtrain a ſere *corperel ſerement ſains eſpecial comandement le Roy Encouter ſtatut &c.* And the Auowrie was becauſe the Prior ad ſa Court en *N.* & View de Frank plege & poſt pleder *Saccabar* (plainly it is for *Sacabar*) ou vint un *W.le Moigne*, & auoit embly un ſurcote & a la ſute un tiel ſuit attache & q₃ ſellaniſſement auoit emblee cel ſurcote, ad de bien & de mal ſe mit in bons gentz de la Court; & la voloit il auer fait *P.* & les auters veyſins fere le ſerement, *P.* le Counterdit, per ont ſuit agarde que il ſuit diſtrain &c. *Demurrer* was, and *Metingham* chief Juſtice thus pronounces his Iudgement: *Heme vos ad demande le quel le Prior ad cele Franchise ou non, per la ne reſpones nient, & pur ceo nous & tenous agraunt, & vous neſtes Soutenant, nanes pas dedit, ne que la laroun ne ſuit priſe ouc Meynouere & qu' il ſe m'ſt en la Court de bon & mal, & vous ne voiles aler a ſerement; & Home ne doit eſtre perdue en tel caſe (perhaps pendue) ſauns ſerement de ces*
de

r *Bract. de Co-*
rona cap. 32. &
35. Briton. cap.
15. & 29.

f *Trin. 35. Ed. 1*
Ms.

de la Court, pur ces Agard cest Court q, vous ne pregnes
 ren per vostre breife, eins sees en la mercy & le Priour a
 Dieu. This derivation of it seems much more probable
 then that from *Sikerborgh*, which some haue; although
 I know in the old laws of *Scotland* our *Sakebere*
 is expressely written in the printed books *Sikerborgh*,
 which signifies a *sure pledge*. But the proper prosecu-
 tion of *Sakebere* in this sense, was, before pledges could
 be found; and indeed was he that followd when the
 guiltie part was took with the *main-auer* (that is *hond-*
habend, hauing the thing stolne in his hand) which we
 corruptly now stile to bee taken with the *u manner*.
 They vsd for this also *backberend* i. bearing it on his
 back, in like sense and words as *ἐσ ἀντοβρε* is mongst
 the Greeks. And it may be doubted that *Sikerborgh*
 hath crept, of later time, and by some Criticall mista-
 king, into the *Scotish* laws, for this *Sakebere* or *Sagi-*
baro vsd anciently, it seems, for *plaintife* or *appellant*. I
 haue seen those which otherwise think, but they per-
 swade mee not. In like sort perhaps the old *German*
 * *Barigildi*, where such as being charged with accounts
 vpon receipt of the Crown reuenue of subsidies, had
 thence their name. For *Geld* or *Gild* is (among other
 significations) a payment or Tax or Tribute. But this
 somewhat out of the way. After those ancient laws the
 eldest autoritie of this name vsd for *Men* generally, is
 in a *French* * *storie*, *Burgundie Barones* (the words are)
tam Episcopi quam ceteri leudes timentes Brunichildem
&c. i. The Men of Burgundie, as well Bishops as other of
the Common people. For so *Leudes* signifies. And anci-
 ently with vs here, the Citizens of *London* were calld
Barones London. *Cum impossibile sit* (such an old Mo-
 nument touching the pleas of the Crown held at the
 Tower, for the Citie) *Baronibus & vniuersis concinibus*
London aliunde transire in placitis Corona quam per ma-
nus Regis & Iusticiariorum suorum. Necessse est Baronibus

¶ Quoniam
Attach. cap. 1. &
100. & videtis
skenzum in
Sacreborgh.

u Meinouer
 in 1. Ed. 3. fol.
 17. b. & passim
 in *Itinere Canty*
 6. Ed. 2. Ms. ma-
 le igitur, & ri-
 dicule *Manuo-*
pere vocabu-
 lum illud
 translatum
 quod tamen An-
 tiquitus erat in
 2. sin. P. 44. H. 3.
 rot. 8.
 * Adnunc. Ca-
 reli apud Pistas
 apud Bignon.
 in not. ad Vet.
 Form.
 x Append Greg.
 Turonens. sue
 lib. 11. cap. 41.

& ciuibus uniuersis, gratiam & beneuolentiam eorum cap-
tare. And in a Writ of *ꝛ Dower* brought for lands in the Suburbs, *ueniunt Maiores & alij Barones London,*
et dicunt quod hoc spectat ad Communitatem Cinitatis, &
petunt libertatem suam, & habent. So *z Barones de Fe-*
uersham: and at this day, the *Barons* of the Cinque Ports.
 And more such are in Records and Storie, of those
 times. Neither did *Barones* so signifie otherwise then in
 later time *Homines* of such a Town, which is very fre-
 quent and euery where. Now as *Comes*, being indiffer-
 ently in its own genuine sense to others then they of
 the Dignitie, was yet, by vse of time, made a speciall
 word for him which was *Comes Imperatoris*, so *Baro* o-
 riginally signifying a *Man*, and withall a *Servant*, or
Minister, or *Officer*, grew at length to denote specially
 the Kings *Man*, *Servant*, *Tenant*, or *Officer*, of better note,
 constituted with some kind of Iurisdiction in som Ter-
 ritorie, which being lesse then either those of Dukes,
 Marquesses, Counts, or Viscounts, was known only by
 the name of a *Baronie*, which also, as it exprest a feu-
 dall Territorie or Seigneurie, was a common name to
 all those other Dignities or Seigneuries, which were
 immediat to the Crown of *France* or the Empire. The
French say, *Baronnie est toute Seigneurie premiere, apres*
la Souueraine, du Roy mouuant directement de sa Corronne.
 But this, as their Baronies were anciently. And accord-
 ingly was the word *Baron* with them extended, as in
 the Empire also *Capitaneus Regis vel Regni*, which
 comprehended alike, vpon the testimonie of the Feu-
 dall laws. *Dux, Marchio, & Comes* (say they) *feudum*
dare possunt, qui propriè Regni vel Regis Capitanei dicun-
tur, and also *Valuasores maiores*, of whom more anon.
 But as *Capitaneus* and *Valuasor* was also appropriated
 to speciall Dignities beneath a Count, so also *Baron*
 hath been. These Titles indeed all three being allowd,
 specially as the greatest for distinction, to such as ha-

y Placit. Hill.

11. Hen. 3. rot.

12.

z Rot. Claus. 3.

Ed. 1. memb. 6.

a *Ad C. Inno-*
tuit. tit. de E-
lectione.

uing Territorie and Iurisdiction (or *droit de Police*, as the *French* call it) were notwithstanding not to bee honord with any of the superior : Whereupon that of *Baldus* ^a is, that a Baron is he which hath *Merum & Mistum imperium in castro aliquo sine oppido ex concessione Principis*. And such, beeing at first only, whose tenures were immediat from the Crown, haue long since ceased in *France*. And its anciently affirmed in their *Grand Coustumier* that of this kind there were then but three in all *France*: that is *Bourbon, Concy, and Beauieu*, which as the other before like them, no longer now remain with the name and substance of that former Title. By the substance, I mean their being immediat Tenancies of the Crown, or as we say in *Chief*. And (that wee may once admonish so) a Tenure of the Crown is when its of the King as he is King, and personall : but of the King only, is when its of him by reason of some Seigneurie escheated, or by som other means com to his hands, as by enheritance or the like. But when in the superior Dignities, rights of Soueraintie were, for the most part, all the true ancient *Baronies* became subiect vnder those vsurping Dukes, Marquesses, and Counts, or els got to themselves as great Titles. And then they, and the other Dukes and Counts, as a point of Soueraintie, also made Barons vnder themselves, known by that name, and vpon dissolution of those ancient Dukedoms, and Counties (whereof already) those inferior Baronies became to be held of the King, but not as of the Crown, and so at this day continue in all *France*. Whence it follows (as *L'Oyseau* obserues) that *Barons* there now are all (as *Baron* is a speciall Title) *mediocres Seigneurs*, because none of the ancientest and first kind remain, but all are as part or Tenancies of the revnited Dukedoms or Counties. Thus then the word *Baro* signifying a Man (as some will a *Free-man*) and also applied to a Ser-

uant

uant or minister, became in the Empire and in France to denote a Dignitie and Seigneurie. Its vsd in *Picardie* at this day (as also in our Common laws) for a *husband*, exactly therein agreeing perhaps with *Vir* i. *Man* and *husband*. But its noted that in the Customs of *Picardie* and elsewhere often occurs, *que la femme a son mary a Baron*, which *L'Oyseau* interprets, that the Wife is in *manu potestateg*, *Viri*, taking *Baron* there as it signifies a Dignitie or superior power. But if a feminine exposition should bee vpon that text, its more likely that *Baron* should be taken for a Seruant or Minister, so that the Wife might be Master or Mistresse. Here twixt Man and Wife, I abstain from iudgment. But withall remember the vse of *Warr* or *Berr* in our North parts for a Manchild as it respects the Sex: and an old Metrique Translation hath

Heli Beerne that nagh't is gan

In the reb of wicked man.

For *blessed is the Man &c.* And *Therolbeorn* and *Therolman* in old laws of this Kingdome are the same; both signifying an *Ignoble man*, and *meanest Teoman*. The Grecians of late time writ this name *Μπαρών*. One Count *Albert* is calld *Μπαρών* *ὡς συρρέκ* for *Baron en scharpfeneck*, and *Μπαρὼν* they vse for a *Baronie*. Euery man that hath seen the Stories or Writings of the late semi-barbarous Grecians, knows how vsually *ε* is expressed by *μ*. For *England*: the neereft name for *Baron* was that of *Thane*, anciently writen also *Thegn* þegen. Of their *Thanes* are two sorts rememberd in King *Knut's* laws. *Cýniger þegen*, and *medmena þegen*, i. *The Kings Thanes* and a *Mean Thane*. Sometimes called *Thegn* & *ðeoþen* i. *Thane*, and *under Thane*. The old translation of the *Saxon* calls the *Vnderthane* or *Mean Thane* *Mediocris Homo*, sometimes *Homo liberalis*. Of them and other Dignities vnder our *Saxons*, an old *d* Fragment thus: *The wisest of the people were* (*þeowþrice pýnþa*)

a *Lit. Ioach. Patriarch. Alex. apud Crusin Turcogræc. lib. 3.*
b *Anonym. de bello sacro apud Meurf. in Gloss. Græco-barbaro.*

c *v. Leg. Canut. cap. 69.*

d *Ap. Lamb. in Itinerar. Cantij.*

e Merc.leg.
verfolat.cap.2.

f Quæ seruos
inter & Ville-
nos erat apud
Saxones nostros
discrepantia,
videre est in
Ingulph Notitia
Abbatia
Crowlanden-
sis.

g 2. Const. Fo-
rest. Canuti §. 12

h Const. Forest.
Canuti §. 1. & 2.

i Non Lespe-
gend vt per-
peram in vul-
gatâ Chartâ
Canuti.

worship worthy euery one in his rank. Eorle 7 Ceorle,
ð. gn 7 ðeoden i. Earle, Churl, Thane, and Underthane.
And if a Churle (calld sometimes Cherlman, which,
old autoritie makes the same with Villanus; as Vil-
lanus is a poore seruile Townsman, and vnderstood in
the Statut of Merton, cap. vii. differing from Burgenfis
only as Villa from Burgus; not as our law now vses
it for f Seruus, or a bondslauē) thriu'd, that hee had
fully fine Hides of his own land, a Church and a Kitchin,
a Belhouse and (Burgeat) Gate (I haue thought that
you might interpret it a free passage or resort to: retle
7 rundernotei a Room and distinct Office in the Kings
Hall, then was he thenceforth a þegen rihtespeoppe i:
as a Thane. And if a Thane so thriued that hee serued
the King, and rode on his Iourney as of his family, and if
he then had a Thane amongst his fellows that to the kings
tax for Martiall expedition (the Saxon is to Cýnger
utfræ) had fine Hydes of land chargeable, and had ser-
ued his Lord in the Kirgs Court (on Cýnger retle) and
had gone thrice to the King on his Lords errand, Hee (i.
this lesse Thane or Underthane) might afterward, doing
his fealtie (mid his 3 fæpæ) play his Lords part at any
need. And if a Thane so thriued that he became an Eorle
he was thenceforth as an Eorle. And if a Marchant (May-
repe) so thriued that hee passed thrice ouer the wide Sea
of his own Craft, he was thenceforth a Thane. For the
better vnderstanding of this Monument, a word or two.
What an Eorle was, alreadie. Touching the Thanes (by
that name) I adde that the diuision of Them is ex-
pressely also in other of K. Cnouts h laws, into Thanes
and lesse Thanes. Sint iam deinceps (saith he) quatuor
ex liberalioribus Hominibus qui habent saluas suas debi-
tas consuetudines, Quos Angli þegeny appellant. So you
must read, and not Pagenes as the print is corrupted.
Then, sint sub quolibet horum quatuor ex mediocribus ho-
minibus, quos Angli i les ðegeny (i. lesse Thanes, which
clis-

elfwhere is anciently translated also by *mediocres homi-*
nes nuncupant, *Dani* verò yong men vocant, *locati*, *qui*
curam & onus tum Viridis tum Veneris suscipiant. Of these
 the first foure seem to haue been as those which later
 time haue stiled *Verderors of the Forest*, and the other
 foure as *Regardors*. This last foure had nothing to do
 with administration of Iustice in the Forest, but were
 as *lesse Thanes*, beneath in dignitie to the first called
Thanes generally; yet were rankt in the comprehen-
 siue name of *Ealdormen*, which either were, as mongst
 these, of a farre different note and worth from those
 spoken of in the Chapter of Counts, or els the instru-
 cting testimonie is insufficient. Its words are thus: *In*
administranda Iustitia (saith K. *Cnutus* ^k Constitution ^k *Constit. Fo-*
 of those foure *lesse Thanes*) *nullatenus volo vt tales se* ^{rest. §. 3. & 21.}
intromittant: mediocresq; tales post Ferarum Curam suscep-
tam pro Liberalibus semper habeantur, quos Dani Ealder-
men appellant. Plainly the Ealdorman, which was for
 Shirife, and is sometimes called *Comes*, was of much
 better place, and (by his place) dignitie then a *Thane*.
 For in *Athelstans* laws an *Ealdormans* worth is ac-
 counted eight times as much as a *Thanes*. Therefore
 how can those Officiarie *Ealdermen* or Shirifes be the
 same with these *Ealdermen* here, which are beneath
Thanes? I do as much suspect the text, as think that
Ealdermen was a generall name for those *liberales* there
 spoken of. Yet also, as *Aldermen* are now in Cities and
 Corporations, they are ^l affirmd to haue been in the ^l *v leg. Confes-*
 Saxon times. But I confesse I dare not with certainty ^{foris edit. à}
 affirm hereof any thing, vntill I know more. But, that ^{Lambardo.}
Alderman was, since the *Normans*, extended much fur-
 ther then to those of Corporations or the like, appears
 both in the name giuen to a petit Officer in som Man-
 ners, and also (if I deceiue not my self) in an old ^m *Placit. ap.*
 Roll of ^m *Hen. III.* where of an Eire held at *Chichester*, ^{Cicestrham 47.}
 the presentments are, out of euery Hundred, set vnder ^{*Hen. 3. Rot. 48.*}
^{49.}

his Rape, and ouer euery Hundred is written (before the Iurors) *Alder. Iuratorum* with a name prefixt, then *Electores Iuratorum* with two names, and next the Pre-
sensors. What *Alder*, is, if not *Aldermannus*, I haue not yet at all vnderstood. Touching the *Hydes* of land there spoken of: Diuers are the opinions of the quantity of a Hyde, some make it a * hundred Acres, others (and with them our Monks vsually concur in their Stories) the same with a *Carue*, that is a Plough land. What the certainty is, I could not yet satisfie my self. But its plain that the ancient Taxes and Subsidies extraordinarily paid to the Crown, were chiefly leuied by Hydes, and are calld *Hydagia* or *Hydagium*; a word vld in K. *Edreds* Charter to the Abbey of *Crowland*, dated DCCCXLVIII. where the print of *Ingulphus* hath falsly *Hydagro*, for *Hydagio*. By Hydes chiefly the land of the Kingdome was reckond in *Domesday*, and the Aides taken in the infancie of the *Norman* State here, was *Hydage*. Eue y one knows so, that knows the stories of that time. *Sunt* (saith *n Brafton*) *quadam communes prestationes, que seruitia non dicuntur, nec de consuetudine veniunt nisi cum necessitas interuenerit, vel cum Rex venerit, sicut sunt Hidagia, Coraagia* (so is the print; I would willingly read *Foragia*, seruing well for the Kings prouision, as in the Empire anciently *Fodrum*) & *Caruagia*, & alia plura de necessitate & ex consensu communi Totius Regni introducta. Here hee makes a difference of *Hydagia* and *Caruagia*, whence it should follow that Hyde and Carue are different. And so will it appeare plainly that they are, if you but obserue that transcript of part of *Domesday*, inserted by *Ingulph* in his storie of *Crowland*. That *Caruagium* is also *Carucagium*. Eodem tempore (saith *Matthew Paris*, speaking of *Hen. III.*) *cepit Rex Carucagium, scilicet duas marcas de Caruca ad maritagium sororis sue Isabelle*. She was to be married to *Frederique II.* who had for his portio-

on

* v. *Roger. de Houeden* part. 2 fol. 443. post illorum *Turbam*, qui de hac re.

n *De Acq. Rex.*
Dom. lib. 2. cap.
16. §. 8.

on xxx. CIO. Marks. But, whatsoeuer a *Hyde* properly was, resolve of two things touching it. First, that it was not alike in all places, but, as a *Yard land* at this day, very vncertain, varying according to custom of Countreies, as indeed the *Acre* doth a so. Secondly, that it was anciently the chief nore of extraordinary Taxation, and that land subiect to those special *Præstationes* (as *Bracton* calls them) was named *Hydata*, and what was discharged, *non Hydata*. For testimonie, receiue this out of a very ancient Court book, belonging heretofore to the Abbey of *Ramsay*, and now in my hands. *Inquisitio facta apud Cranfeild die sabbati proximate festum Sancti Valentini Anno Domini Ranulphi Abbatis xiiii super Terram Hydatam & non Hydatam tam liberorum quam Villanorum & seruicia eorum & consuetudines per Robertum filium Katering, Symon de la Buine, Ricardum ad Ecclesiam &c.*—*Dicunt quod nesciunt quot acre faciunt Virgatam quia aliquando xlviii. acre faciunt Virgatam & aliquando pauciores. Quatuor Virgatæ faciunt Hydam. Dominicum non est Hydatum. Persona tenet Terram sed nescitur quantam. Nihil inde facit Domino Abbati. Quia est Eleemosyna non est Hydata. Willelmus le Heire tenet dimidiam Virgatam de antiquo feoffamento*—*dat Hydagium cum euenerit, nihil aliud facit. Ricardus de la Buine tenet unam Virgatam*—*dat Hydagium quantum pertinet ad Virgatam, cum euenerit; and thus of diuers: where lesse parcells then a Hyde, pay, according to their quantitie, Hydaye. Then follows: Terra qua sunt extra Hydam, & que non dant Hydagium, with a catalogue of diuers tenants names, lands, and tenures, and subscription of Non dat Hydagium, nec facit Forinsecum; and it seems that all of them were such as had discharge of Hydaye by clayming vnder the seisin of the Abbots, after the immunitie granted. But at a Court holden there not long after, the presentment was expressely, In Cranfeild sunt xii. Hyde,*

o Temp. Hen. 3.

vna

una Virgata & dimidia, & una Cotland, qua continet Tertiam partem unius Virgata prater Dominicum Curia, quod, non scitur, quantum contineat. Sic computatur quantum ad Abbatem. Tota enim Villata cum Dominico computatur quantum ad Regem pro x Hydīs. Quatuor Virgata faciunt Hydām, XLVIII. Acra faciunt Virgatam. So that by their account CXCII. Acres made a Hyde. I offer this to consideration about the Hyde, and leauing what others haue spoken of it, but to no sufficient satisfaction, I, for this place, also leaue it. Some other matters in that Saxon fragment, ingeniously I acknowledge, passe my conceit; nor can I yet vnderstand them. Those *Thanes* are in old Charters comprehended (if I deceiue not my self) vnder name of *Ministri*, and *Ministri Regis*. In the subscription to K. *Edreds*, to the Abbot of *Crowland*, after the Lords spirituall, the *Eorles*, and *Eoldormen* (by the title of *Duces* or *Comites*, and *Viccomites*) follow

✠. Ego Harceus Minister interfui.

✠. Ego Athelwardus Minister aspxi.

and in one of K. *Cnut*, dated C10. xxxii.

✠. Ego Turkillus Minister Regis audiui

✠. Ego Alfgerus Minister Regis aspxi.

and diuers like are in others, the word *þegn*, being truly interpreted by *Minister*, or *Seruient*, whence in the Princes word *It Dien* is, for *It þegn i. Ego seruio*. They were calld also *Tani*. In *Domesday*: *Tanius vel Miles Regis Dominicus moriens, pro Releuamento dimittebat Regi omnia arma sua, & equum unicum cum Sella & alium sine Sella*. Vnderstand of the Kings *Thanes* in *Barkshire* only; and note that *Releuamentum* is there only for the Saxon *Heþegcat*, as our *Heriot*, i. a Payment

or

or *Dutie to the Lord*. Its commonly affirmed that before the *Normans* the name of *Baron* was not in vse here. I will not bee against it, although, in *K. Cnut's* laws of the Forest, occurs, *Episcopi, Abbates, & Barones non calumniabuntur pro venatione, si non Regales feras occiderint*. And, notwithstanding that in the *Confessors* laws *Barones* are so reckond also after *Comites*, I impute both these testimonies to later time and translation out of *Saxon* into *Latin* vnder the *Normans*, as also that of the same Kings laws, cited by most learned *Camden* (to this purpose) in these words: *Exercituale Vironis siue Baronis Regis, qui est proximus ei, quatuor Equi*. Vnderstand by *Exercituale*, a *Heryot*. But the *Saxon* of that remains, and speaks in this manner. And *gyppan p Cynniger ða gær Hepegeate ðe him nihte rin-* p *Leg. Canuti*
don IIII. hoþre : of which that *Latin* is euen a verbal interpretation. In our *English* thus: *And let the Heryot of the Kings Thane that is neereſt to him be iv. Horſe*. And whereas *Florence of Worceſter* speaks of one *Adelwald* vnder *K. Edward ſonne to Alfred*, by the name of *Minister Regis*, *Henry of Huntingdon* expreſſly calls him *Baro Regis*. These conclude the identitie of *Thanes* and *Barons*, in name. It next follows with a cleerer paſſage, to ſhew what our *Norman Barons* were. When the Conqueror ſubiected moſt lands in the kingdom to *Militarie* and *Honorarie Tenures*, as in making hereditarie *Earls*; he likewise inueſted others in ſmaller Territories, with baſe iuriſdiction, and they were *Barons*, and had their Courts called *Court Barons*, whence, that name to this day, remains, as an Incident to euery Mannor. Becauſe, ſuch as had not the dignitie of Count, yet had ſpeciall Territories with iuriſdiction giuen them, of part whereof they enſeofft others to hold of them, as they of the King, generally were ſtilled *Barons*, or the *Kings Barons*, prouided that their lands and Mannors were of ſufficient reuenue and qualitie to make

what was accounted a Baronie, which was XIII. *knights Fees, and a Third part*, whereof more anon where wee speak of Knights. So that their Honor was not in those ancient times given by Writ or Patent, but came a *Census* or from their possessions, and Tenure. When the beginning of this value of a Baronie was, I find not, but plainly it was since the *Normans*; and, it seems, as Men of the better Rank and Citizens (as before is shewd) were generally called *Barones*, as they were *Homines* or *Tenentes*, so some more specially honored by the Kings Bountie with so many Knights Fees, or possessing as much (I think) by mesme tenures, were accounted for Honorarie and Parlamentarie Barons. Where note how the Dignitie differed from the generall name. An old Treatise thus iustifies it: *Item summoneri & venire debent (ad Parlamentum) omnes & singuli Comites, Barones, & eorum Pares, scilicet illi qui habent Terras ad Valentiam Comitatus integri, videlicet viginti feoda unius militis, quolibet feodo computato ad viginti libratas que faciunt Quadringentas libratas, in vel ad valentiam unius Baronie integre videlicet tresdecim feoda & tertiam partem unius feodi Militis quolibet feodo computato ad viginti libratas, que faciunt in toto Quadringentas Marcas, & nulli minores Laici summoneri, nec venire debent ad Parlamentum ratione Tenure sue nisi eorum presentia alijs de Causis fuerit utilis vel necessaria ad Parlamentum.* This is out of the *Modus Tenendi Parlamentum*, qui recitatus fuit (as the title is) coram Willielmo Duce Normannie Conquestore & Rege Anglia, ipse Conquestore hoc precipiente, & per ipsum approbatus & suis Temporibus, & etiam Temporibus successorum suorum Regum Anglia vsitatus. But trust not to its pretended Antiquitie. It cannot be of the Conquerors age. Many men haue copies of it, but none hath euer been seen very ancient. Yet it proues, that since the *Normans*, all such as had the XIII. Knights Fees, and a third

third part, were *Peers to Barons*, and vpon the matter *Barons*; that is, to be sommond to Parliament. And I ghesse, that the distinction of *Barons*, and *Pares Baronum*, is as much as if you should say, such as being immediat tenants to the King, of that worth, were the Kings Barons, and such as had alike possessions, but not honord with an immediat Crown Tenure, were, as those Kings Barons, to be in Parliament: as in *Rome* the *Equites illustres*, i. such as posselt a Senators welth, had faire hope of being Senators, and wore the *latus clauus* of Senators, were *q pari, cum Senatoribus, gradu*. Which makes mee think (but with doubt) that before *Henry III.* as well *Barons* * of *Earls* (if of like worth) as the *Kings Barons* came all to Parliament. For not only the Counts Palatine had their Barons to attend on them in their Courts (whereof see the learned *Clarenceulx* in his *Cheshire*) But, also other Earls, and by that name. *Willielmus Comes Glocestrie Dapifero suo & Omnibus Baronibus suis & hominibus Francis & Anglis salutem*, saith a Deed, in my hands, of *William Earl of Gloucester* vnder *Henry II.* And nothing is more common in old Charters of Earls of those times, then *Omnibus Baronibus, Militibus, Hominibusq; meis*, which I would translate to all my tenants of whole Baronies, to all such as hold of mee by Knights seruice, and to my other Tenants. Neither was the title of *Prince* due to any (by ancient opinion) which had not some Barons vnder him. Yet Earls and all about them are cleerly Princes. Therefore in the *Concord* twixt *Lewhelin* Prince of *Wales*, and *Edward I.* sue Barons about *Snowdon*, and their Homages were reseru'd to *Lewhelin*, *quia se Principem conuenienter vocare non posset, nisi sub se aliquos Barones haberet ad vitam suam*. And the King had *Barones suos*, so distinguished. An o'd *Record*: *Dominus Rex mandauit Petro de Riualis, quod mitteret ei Willielmum Filium & Heredem Iohannis de Breuse, eo quod debuit esse Baro suus*,

q V. Lips. Comment. ad Tacit. Annal. II. num.

15. v. Camdeni Northumbriam.

r Th. de Walsingham. A. 1278. f Placit. apud Theokesb. coram W. de Ralegh, ante Pentecost. 18. Hen. 3. rot. 1. in dorso. Suffex.

r In prefat.D.
Ed.Coke ad
Commentar.9.

& *Homo suus ad Nutriendum in Domo sua.* And *Barones Regis* & ipsius Archiepiscopi atq; illorum Episcoporum homines multi are remembered in an old plea vnder the Conqueror between Lanfrank Archbishop of *Canterburie*, and Odo Bishop of *Bayeux*. Therefore in the Graund Charter you read *Si quis Comitum, vel Baronum nostrorum, sine aliorum tenentium de Nobis &c.* because then were ther diuers Barons which were not immediat *Barones Regis*, yet, at that time, perhaps *Parlamentarie*; where also is confirmd that value of a *Baronie* at *cd.* Marks yeerly reuenue; the *Relief* of the *Kings Baron*, beeing by ancient custom of England *c.* Marks. For the *Relief* is alwaies in the *Dignities* of this State, the fourth part of the *Reuenue*, as euery yong Student knows, and is toucht in the Chapter of *Counts*. Yet note that as touching *Barons* and *Counts* that custom was not till *K. John* (when the *Grand Charter* was first made) or *K. Henry III.* his time. For *De Baronis* (saith *Glauuil* writing of *Reliefs* vnder *Hen. III.*) *nihil certum statutum est quia iuxta voluntatem & misericordiam Domini Regis solent Baronię Capitales, de Releuijs suis, Domino Regi satisfacere.* Where, obserue the distinction of *Baronie Capitales* from such as were of like possessions, but *Tenants* and *Barons* to subjects. And it might be collected, that vntill by this proportion of *Relief*, brought to a certaintie, and grounded vpon the value of a *Knights fee* (the *Relief* whereof was by *Common law* certain) the distinct number of *Knights Fees* for a *Baronie* was not vled. I am as yet of that opinion. Yet such as neither held *xiii. Knights Fees* and a third part of the King or any other, were notwithstanding, and by reason of their *Dominion* and *Lordship*, titled in those times *Barons*. that is, euery *Lord* of a *Mannor*, whence, as before is said, the name of *Court Baron* remains. For in the * report of the *Aid* and *Hydage* granted to *Richard I.* the order was, that the

u Ita etiam
Geruas. Si buri-
ensis in Dialog.
de Scaccario.

x 9. Rich. I. Ho-
ned. part. post.
fol. 442. & 443.

the Collectors should cause to come before them *Senescallos Baronum illius Comitatus, & de qualibet villa Dominum vel Ballium Villa*, and that for the leuying of it, *quilibet Baro cum Vicecomite faceret distinctiones super homines suos*. And thus were there in those times three sorts of Barons by Dominion and Iurisdiction. *Barones Regis*, whose Baronies were *Capitales*. The Barons of *Subiects*: holding not of the King but by a mesnallitie (and both *Parlamentarie* if possessing *xiii*. Knights Fees and the third part) but a third rank of such as were *Lords of Mannors* but not of so large possessions or Reuenue. Out of this may be vnderstood why, and in what sense *Baronagium Anglia Rex & Baronagium suum* and *sine essensu Barcnagij sui*, or *Barnagij sui*, so often occur in our old stories; taken as well for the King and the whole State sometimes, as for the Greater Nobilitie. For although Counts had not then their speciall creations into Barons as of later time, yet hauing their Reuenue of c c c c. pounds, they were *Comites* or *Comitum Pares*, and so the left value (which was the possessions of the Baron, the left of the Greater Nobilitie) being so many Marks, that all might be comprehended, the generall name of *Baronagium*, sometimes *Barnagium* was applied: and in that kind by the name of Baronie, one anciently y speaks of the whole Nobilitie;

y Gower prolog. in Confess. Amantis.

The Priuiledge of Regalie
Was safe, and all the Baronie
Whorshipd was in his estate.

and, an old^z Romant of the French:

De Courtoise & de Bernage
Ot il assez en son courage.

z Chez cl. and Fauchet d Orig. liure 2. chap. 5.

Where *Bernage* (for *Baronage*) is taken (saith *Fauchet*)

for *Noblesse*; perhaps rather for *Humanitie*. But sometimes *Rex & Baronagium suum*, is for the King and all his subiects, or the whole Parliament representing them. And so it comes from *Baron* as it interprets a *Man* or *Tenant*; as if you should say, *Rex & Homines sui*. Out of this discourse is vnderstood also why every Lord of a Mannor hath his Court Baron, and why our Plea in the Common-law, of *Hors de son Fee*, is exprest in a ancient time by *Hors de Vostre Baronie*; and how a Tenure *per Baroniam* might then bee of a subiect, as also what is *tenere per Baroniam & per partem Baronie*, and what the demanding of a Baronie by Writ, in our year-books, is, whereof examples are 1. *Ed. 3. fol. 9. b. Louedayes assise*, 18. *Ed. 2. tit. e. Assise 382. 2. Ed. 3. fol. 6. b.* and such more; and how the Tenures of all Baronies were in *c* Chief; if you vnderstand (as you must) the *Regie*, or *Capitales Baronie*. Of these it seems was that number of *ccl.* which *Henrie III.* reckond in his Devotions at *S. Albons*. *Nominavit* (saith *Matthew d Paris*) *Dominus Rex & numeravit omnes Anglia, quarum ei occurrit memoria, Baronias, inuentq; Ducentas & Quinquaginta*. Of them only now, and *Parlamentarie* Barons; leaving all other Notions of the word. It may easily be ghest, that when every one had by his reueneue of *c c c c.* Marks a place in Parliament as a Baron, they were very numerous. Whereupon *Hen. III.* after his peace made with *Simon of Montfort* and his faction, *Statuit & ordinavit* (as out of an ancient, the learned *Clarenceulx cites*) *quod omnes illi Comites & Barones Regni Anglia quibus ipse Rex dignatus est Breuia summonitionis dirigere venirent ad Parlamentum suum, & non alij nisi forte Dominus Rex alia illis Breuia dirigere voluisset*. This was in *xlviii. Hen. III.* And the ancientest summons of Parliament now remaining amongst the Records is in the *e* yeer following. But we haue Statuts and Parliaments of elder time, as that of

a *Mich. 5. 3d. 2. fol. 66. Ms. Int. Temp. Bib'ioth. Cal. VValkon & Corvike.*
 b *West. 2. cap. 46. v. 23. Ed. 3. fol. 11. cas. 9.*
 c *Cafe Seigneur Cromwell. Report. 2. fol. 81.*

c *Claus. 49. Hen. 3. memb. 3. part. 1.*

the

the Grand Charter first made in the xvii. of K. John at a Parliament (or what was, in those troubled times, as one) held in *Runingmed*, between *Stanes* and *Windsor* xv. of June, and that at *Merton* in xx. of *Hen. iii.* to omit the Testimonies of the *Saxon Wittenagemotes* or *Micil synodes* (as they call'd them) and the Parliaments held vnder the *Normans* of ancienter time, as the i. and ii. *Henries*, whereof our Stories enough. And in those Parliaments, as is shewed, so many Barons as would (by *Barons* I vnderstand here all the Greater Nobilitie) after notice of the Kings purpose, came and sate with him; whereof, because an example is in the more obscure Rolls of those times, and since the *Grand Charter* giuing light a'fore to some old passages of our Common-laws, beeing subscribed with particular names of Barons then assisting, and as yet neuer publisht truly out of the Record, the fault of Digression, I suppose, will be as none, if I communicat the forme as it speaks. In a plea Roll in the Tower, the bundle thus titled: *Placita apud Theokesburiam coram W. de Ralegh, & Godfredo de Crauwecumbe ante Pentecosten, anno Regis Henrici F. Regis Iohannis xviii.* is found; ^f *Prouisum est coram Domino Rege, Archiepiscopo Cantuariensi, Episcopis, Comitibus, Baronibus, & alijs Magnatibus & Consilio Domini Regis* (by *Consilium*, D.R. vnderstand the Iudges, which in the yeers of *Ed. iii.* often occurre by the name of *Counsel du Roy*) *quod nulla Assisa capiatur Vltima presentationis de Catero de Ecclesijs prebendis, nec de prebenda* (This of Prebends is falsly vnder 19. *Hen. iii.* in som of our 2 Books) *Item eodem die prouisum est coram eisdem quod omnes viri Religiosi quicunq, sunt & qui habent ecclesias parochiales in proprios vsus, habeant de catero* ^h *Assisas ad Recognoscendum virum secundum &c. sit libera elemosyna &c. eodem modo & per eadem verba secundum quod clerici Rectores Ecclesiarum illas habent &c. & vocentur Personæ in breuitibus sicut & Clerici,*

f *Placit.* 18.
Hen. 3. rot. 15.
 apud *Westmonasterium*.

g 19. H. 3. tit.
Darr. Present.
 23. Fitzh. Nat.
 Br. & Regist. O-
 rigin. vide vero
West. 1. cap. 5.
 h *Iuris Vtrum.*

i Ita Iudicatu
est P. 15. Hen. 3
Bract. lib. 4. tra-
ctat. 5. cap. 2. §. 2
cas. Prioris de
Lewes & Gil-
berti de Aquila.

ci, exceptis Ecclesijs conuentualibus & earum feodis, de quibus nulla huiusmodi i Affisa capiuntur. And in the same Roll on the backside. Die Iouis proximo post festum Sancti Dionysij anno Regis Henrici Fily R. Iohannis XVIII. coram Domino Rege & a subscriptis, prouisum fuit & concessum a Domino Rege & a subscriptis omnibus & alijs, quod de cetero cum talis Bastardia obijciatur alicui in Curia Domini Regis, quod natus fuit ante matrimonium contractum inter patrem suum & matrem suam, mittatur loquela ad Episcopum loci ad inquirendum, utrum talis natus fuit ante predictum matrimonium vel post, ita quod in inquisitione illa, cesset omnis appellatio, sicut in simplici Bastardia, de qua placitum transmissum erit ad Curiam Christianitatis, ita quod nulla appellatio inde fiat extra Regnum. Et ideo de Cetero ita teneatur, tam de illis, de quibus Iudicium est faciendum in Curia Domini Regis, quam de placitis, qua nondum incipiuntur, cum talis bastardia obijciatur. All this is in Bracton, but as if it were part of the Statut of ^k Merton, it being indeed two yeers before. And how it differs from the Common law in latter times, euery one sees, which knows that speciall Bastardie is triable per Pais, and not by the Ordinaries certificat. The same of Darrain presentment, & Iuris Vtrum, which is in the first side of the Roll, is here again in some different words, but the same substance, added, with subscription of

^k Vide Stat.
Merton cap. 9.

E. Cant. Archiepiscopus
R. Cicestrensis Domini
Regis Cancellarius.
R. Dunelmensis Episcopus
Episcopus Eliensis
Episcopus Normicensis
Episcopus Londinensis
Episcopus Bathoniensis
Episcopus Exoniensis

Episcopus Carlecolensis
Episcopus Herefordensis
Episcopus Rossensis.
Comites.
R. Com. Cornubie & Pitaunia.
G. Comes Marefcallus.
I. Com. Lincolnia.
W. Com. Warrenia.
I. Com.

I. Com. Cestrie.
W. Com. de Ferrarijs.
Th. Com. Warwici.
H. Com. Kancia
H. de Ver Com. Oxonia.
H. Com. Hereford.
Simon de Monteforti.
 He was then Earle
 of Leicester but not
 so there named.
Radulphus de Thony
Philippus de Albinaco.
Radulphus Filius Ni-
cholai.
Herbertus filius Matthei.
I. Mareſcallus.
Galfredus de Lucy.
Richardus de Argentine.

Hugo Dispensator.
Willielmus de Say.
Willielmus Bardolf.
Willielmus de Cantelupo
 ſenior.
Willielmus de Cantelupo
 Iunior.
Ricardus Siward.
Godefride de Crauw-
cumbe.
Almaricus de S. Amando
Bertram de Curia.
Engelard de Eigongny.
Robertus de Muchegros.
Rad. de Paunton.
Herbertus de Lucy.
Ricardus filius Hugo-
 nis.

How theſe names are corrupted in *Braſton*, his printed
 1 copie ſhews. But hee expreſſely and well calls all of
 theſe ſubſcribed, *Barons*. This by the way. After that
 Conſtitution vnder *Henry 1 1 1.* which his ſonne *Ed-*
ward 1. and his continued ſucceſſors more ſpecially ob-
 ſerved, none haue been accounted *Barons* (as honora-
 rie) but ſuch as haue been ſo called by Writ to Par-
 lament (of what reuenue ſoeuer they bee) or created
 into that Dignitie by Patent. But Creations by Patent
 were not in uſe till *Richard 1 1.* who firſt made *Iohn*
of Beauchamp of Holt; Steward of the Houſhold, *Bar-*
on of Kiddermiſter by a Charter in *11.* of his raig.
 The Patent is thus: — *Sciatis quod, pro bonis &*
gratuitis ſeruitijs, quæ dilectus & fidelis Miles noſter Io-
hannes de Beauchamp de Holt Senefcallus Hoſpitijs no-
ſtri, nobis impendit, ac loco per ipſum tempore Coronationis
noſtræ hucusq; impenſis, & quem pro Nobis tenere poterit in
 O o
futurum

1 *De Exceptioni-*
nibus lib. 5. cap.
 19. §. 2.

m *Pat. 11. Rich.*
 2. *part. 1. memb.*
 12.

futurum in nostris Consilijs & Parliamentis necnon pro nobili & fideli genere unde descendit, ac pro suis Magnificis sensu & circumspectione, ipsum Iohannem in unum parium ac Baronum Regni nostri Anglia prefecimus, volentes quod idem Iohannes & heredes masculi de Corpore suo exeuntes statum Baronis obtineant ac Domini de Beauchamp & Barones de Kidderminster nuncupentur: In cuius &c. T. Rege apud Wodestock 10. Octobris. The Law hath been since taken, that Baron or not Baron (as Duke or Not Duke; and so of the other created Titles by Record) is triable only by Record, and not by the Country. Whereas anciently when their Reuenue and possessions gaue the Name, or made them Barons, it might bee triable by the Countrie. Yet in ancient time after *Hen. 111.* the Tenure ⁿ *per Baroniam*, was in Parlamentarie Barons specially respected, and perhaps till the forme of Creation by Patent came in vse, none were (or few) called to Parliament, but such as held *per Baroniam*, or (as Briton calls it) *en Baronie*, which after that of *Hen. 111.* very likely is to bee alwayes taken for *Baronia Capitalis*, and immediat of the King. Neither was it likely that he would sommon any but his own (the Kings) Barons: as at this day all the Parlamentarie are. When they are at first summond or created, their denominating Territorie is alwaies some Lordship or Mannor, which sufficiently tast of their ancient being. And those two courses only of making them are at this day in vse; which notwithstanding is to be vnderstood of Lay Barons, or Lords Temporal. For, the Lords or Barons Spirituall haue not now this Honor so much personall, as feudall, and by reason of their Temporalties, being Baronies. They had not (saith Stanford a most learned Iudge of the Common law) their names *ratione Nobilitatis, sed ratione Officij*; and indeed *ratione Baroniarum quas de Rege tenent*. So that in them *Baro & Baronia* (meerly as it was, in
most

n 22. Ed. 3 fol.
18. a. 24. Ed. 3.
fol. 66. a. 48. Ed.
3. fol. 30. b. vbi
Baro Parla-
mentarius per
partem solum-
modo Baronie
tenet. & consulas.
Stat. West. 2
cap. 46.

most ancient time,taken) concurre as *Coniugata*; which in Lay men before that Constitution of *Henry 1 1 1.* had like beeing. These Spirituall Lords now are only *Bishops*. Heretofore there were of them both *Abbots* and *Priors*; but all Bishops were euer Parliamtarie Barons,not all Abbots and Priors. To some only was that allowd and mongst them the *Prior of S. Iohns of Ierusalem* was *Primus o Baro Anglie*,and *Froissart* calls o *Camdenus*. him *Le grand Priour d'Angle-terre du Temple*. But in the Rolls somtime are many of them summond which elsewhere are as often omitted. And in that of *xlix. Hen. III.* are *lxv. Abbets,xxxv. Priors*,and the *Master of the Temple*. Of those Ecclesiasticall Fees being Baronies,thus *Matthew Paris*,speaking of *William 1. Episcopatus quoq;* (saith he) *& Abbatias omnes qua Baronias tenebant, & eatenus ab omni seruitute seculari libertatem habuerant,sub seruitute statuit Militari,irrotulans singulos Episcopatus & Abbatias pro voluntate sua, quot milites sibi & successoribus suis, hostilitatis tempore voluit à singulis exhiberi. Et Rotulas huius Ecclesiastica seruitutis penens in thesauris multos viros Ecclesiasticos huic Constitutioni pessime reluctantes regno fugauit.* But in their summons,the Lay Barons are neuer saluted Barons,but by the French word *Chenulier*,so exprest in the Writ beeing in Latin. Only in ancient times where the Catalogues of them are in the Rolls,two occurre somtimes with the addition of *Baro*,that is,*Baro de Stafford*,and *Baro de Greystok*. Neither haue they in their Creation (except their Robes)any more ceremonie then a Charter giuen,expressing some place denominating them Of their Banner,more where we speak of *Bannerets*. We vsually stile them *Lords*, as the Dutch their *Heeren*, or *Fretheeren*. But that name with vs is but of curtesie. For,it includes not,of necessitie,*Baron*,nor is any distinct Dignitie,as appears by a case where the Writ was p *Præcipe Iohanni Louell Militi*,and the exception part.c.

p Iran.d Iu-
rispenitiff. in-
telligitur Ca-
sus ille 8. Hen.
6. fol. 1 v. Cal.
Comitiff. Rut-
land. Relat.

to it was, that *John Lowell* Knight was a Lord (*Seignior*) not named so, but disallowed. Whereas the law had gone plainly otherwise, if it had bin, that *he was a Baron of Parliament not named so*, and the party had withal shewd to the Court a Writ signifying the same. Yet

q 22. Ed. 4. cap. 1. D'Apparaile *Seignior* is only vsd for a Baron in our 9 Statuts, and the word *Dominus* is that which the law vses in ex-

pressing a Baron when he is either Plaintiff or Defendant, as *Henricus Barkeley Miles Dominus Barkeley*, and *versus Georgium Zouch, Dominum Zouch, Saintmaure, & Cantelupe*, which occurre in *Plowden*. So that the

name of Honor giuen to a Baron in legall proceedings, is alwaies but *Dominus* with addition of the denominating place. But when the priuiledge of beeing a Baron is challenged, or exception for not naming the partie so, testimony of Record must be produced, that he is *Baro Regni*, and that hee hath *vocem & locum in Parlamento*, as the books are. Which Difference for the

r 48. Affiss pl.

vlt. 48. Ed. 3.

fol. 30. b. 35.

Hen. 6. fol. 46. a.

name of Lord is obseruable; and to bee vnderstood chiefly of Temporall Barons. But also both that of Lord and Baron is at this day by vsuall application of language, attributed with vs to some which are neyther by law: as, especially since the vse of making euerie Earle, first a Baron of some place (which began, as most worthy *Clarenceux* teaches, about *Hen. VIII.*) it hath been a custome to stile their heires apparant *Lords* and *Barons*, with the title of their Fathers *Baronie*: so of *Viscounts* their heires apparant. But this is only a peece of Courtship and meer fashion; Yet allowed in Heraldrie: wherein *Tiptots* rule (he was Earle of *Worcester*, and High Constable of England vnder *Hen. VI.*) is that *the eldest sonne of euery one of a created degree is as of the next degree under him*, which may be applied to Dukes, Marquisses, and the rest. But in legall proceedings they enioy no such matter, nor haue by their being heirs apparant, any prerogatiue of the

Greater

Greater Nobilitie. The same is to bee affirmed of a Dukes sonne and heire, whom custom titles by his fathers Earldome, as the example was in *Henry* call'd *f* 38. Hen. 8. tit. Earle of *Surrey*, and sonne to the Duke of *Norfolk*, *Treason*. vnder *Henry VIII.* beeing attainted of *Treason* by a common Iurie, and not by Peers or Barons, because he was in law as one of the meaner or lesse Nobilitie.

In *Scotland* before *Malcolm I.* was no dignitie above Knights, but only *Thanes*, which (it seems) were with them as with our *Saxons*; *Superioribus seculis* (saith *Buchanan*) *prater Thanos, hoc est prefectos Regionum, siue Toparchas, & Quasstorem rerum Capitalium nulum honoris nomen Equestri ordine altius fuerat, quod apud Danos obseruari adhuc audio.* Som interpret their *Thane* by *quastor* *Regius*, or *Steward*; and deliuer that the chief *Steward* of *Scotland* was called *Abthan*. Whereof thus *Buchanan* also. *Hic magistratus* (that is the Great *Steward* of *Scotland*) *census omnes Regios colligit: iurisdictionem etiam, qualem conuentum prefecti, habet, ac prorsus idem est cum eo quem Priores Thanum appellabant. Atq; nunc sermone Anglico patrium superante, Regionum Thani plerisq; in locis Stuarti vocantur: & qui illis erat Abthanus, nunc Stuartus Scotiæ nominatur. Paucis in locis vetus Thani nomen adhuc manet.* So he, speaking of *Walter* nephew to *Banquo* by his sonne *Fleanch*, created *Abthan* or great *Steward* of *Scotland* by *Malcolm III.* from whom that Royall name of *Steward* or *Stuart* had its origination; and began first to be honored with a Crown in their *Robert I.* the honor of the Office being part alwaies of his birthright who is *Prince of Scotland*. They haue also, agreeable with the identitie of *Thane* and *Steward*, certain *Stewarties* at this day. But the word with them signified questionles as with vs anciently, and was of the same *Saxon* root. For their right *Scotish* or *Irish* *x* called a *Thane*, *Tosche*, and the sonne of a *Thane* *Mac-tosche*. But after *Malcolm* *x* *Sken. in Reg. Maiesbat. lib. 4. cap. 31.*

his bringing in of Barons, *Thanes* remained as a distinct name of dignitie, and vanished not at the introduction of new honors, as at our *Norman Conquest*. In their Statuts of *K. William*, are reckond *Comites, Barones, & Thani*. He reigned about *C. 10. C. LXX.* after Christ. So in the Statuts of his sonne *Alexander I.* In their laws a Thane was reckond equall with the sonne of an Earle, after they had Earles. The *7 Cro* and the *Kelchyn* of them were both alike, as the *Merchet* of a *Thanes* daughter and an *Othern's*: an *Irish* or *Scottish* name of *2* Dignitie, exprest by the word *Ogetharius* also. Yet it seems that the *Baron* and *Thane* were often and most vsually confounded, because where *Earles*, *Earles sonnes*, *Thanes*, *Ochierms* and the like are distinguished by their *Croes*, the name of *Baron* occurs not. The eldest testimonie of this Title with them is in the laws attributed to *Malcolm Mac-keneth*, that is their *11.* of that name which first deuided (as they say) the Kingdom into Baronies. *Dominus Rex Malcolmus* (the words are) *dedit & distribuit totam Terram Regni Scotia Hominibus suis: Et nihil sibi retinuit nisi Regiam Dignitatem & * Montem placiti in villa de Scone. Et ibi omnes BARONES concesserunt sibi Wardam & Relucium de herede cuiuscunq; Baronis defuncti, ad sustentationem Domini Regis.* And to these Barons with iurisdiction hee granted (saith *Hector*) *Fossam & Furcam i. Pit and Gallows*. Whereupon, *Skene*, a curious searcher of his own Countrey antiquities of this kind, tells vs that *In Scotland he is called ane Barroome quha baldis his Landes immediatlye in Cheif of the King, and hes power of Pit and Gallows and Infangtheife 2 and Outfangtheife*. The *Gallows* vnderstand as *Ours*, and for men *Theiues*; and the *Pit*, a place to drown Women *Theiues*. But *generaliter*, saith he, *in hoc Regno Barones dicuntur qui tenent terras suas de Rege, per seruitium Militare, per Albam firmam per Feudi firmam vel aliter cum Furca*

7 Reg. Maiesst.
lib. 4. cap. 36. &
38.
2 Stat. Alex-
and. 2. cap. 15.
& Reg. Maiesstat.
lib. 4. cap. 31.

* The Mute
Hill of Scone.

a Hæc n. ad-
iunxit ad Mal-
colmi leges,
ijs quæ in De
Verb. significat.
habet, l. Skene.
& videfis Parl.
6. Jacob. 1. cap.
91. & leg. Mal-
colm 2. cap. 9. &
13.

Furca & fossa : & nonnunquam generalissime accipitur pro quolibet domino Proprietario res Immobilis. In which that State well agreed with ours anciently; and till of later time, it seems, every Lord or small Baron, denominated from his possession and iurisdiction, came to their Parliament, but that was altered (as with vs by Henry III.) by their *Iames*^b the first; and in steed of them, 11. Commissaries of every Shire, as our Knights of the Shire, sent to the Parliament. The Act of this alteration thus speaks at large. *Item the King with consent of the haill Counsell generallie hes Statute and ordained, that the small Baronnes and free tennentes neid not to cum to Parliaments nor generall Councels, swa that of ilk Shirefdome their be send, chosen at the head Court of the Shirefdome, twa or maa wise men, after the largenes of the Schirefdome (out tane the Schirefdomes of Clakmannan and Kinross) of the quhilkes ane be send of ilk ane of them, the quhilk sal be called Commissares of the Schire: and be thir Commissares of all the Schires sal be chosen ane wise man and expert called the Common speaker of the Parliament, the quhilk sal propone all and sundrie needis and causes pertaining to the Commonnes in the Parliament or generall Councell the quhilkis Commissares sal haue full and haill power of all the laif of the Schirefdome under the witnesssing of the Scheriffis seale, with the seales of diuerse Barrones of the Schire, to heare, treat, and finally to determine all causes to be proponed in Councell or Parliament: The quhilkes Commissares and speakers sal haue Costage of them of ilk Schire, that awe compeirance in Councell or Parliament, and of their rentes ilk pound sal be utheris fallow to the contribution of the said Costes. All Bishoppes, Abbots, Priors, Dukes, Erles, Lordes of Parliament, and Barrents the quhikes the King will be receiued and summond to Councell and Parliament, be his speciall precept. So that it seems that before this act every lesser Baronne and Freeholder was bound to come*
and

b 23 Iacob. I.
Parl. cap. 101.
A. Chr. 1427.
& v Parl. 11.
Iacob. 6. cap. 113
& Parl. 5. Iacob. 6. cap. 275.

c Parl. 6. Iacob.
2. cap. 76.

d Parl. 6. Iacob.
4. cap. 78.

and assist with his presence at their Parlements; which is confirm'd also by other Acts: one thus speaking. *Item the Lords thinkis speedfull that na Freehalder, that haldis of the King vnder the some of Twentie Pounds bee constrained to cum to the Parliament or generall Council as for presence, bot gif he be ane Baronne, or els be specially of the Kings Commandement warn'd, outh'er be Officiar or be Writ.* But vnder James IV. ^d it was enacted that na Baronne, Freehalder, nor Vassal quhilk are within ane hundredh markes of this extent, that now is be compelled to come personally to the Parliament, bot gif it be that our soueraine Lords write specially for them. And sal not to be unlau'd for their presence, and they send their procuratours to answer for them, with the Baronnes of the Schire, or the maist famous persons. And all that are aboue the extent of ane hundreth markes to cum to the Parliament, vnder the paine of the auld unlaue. Which Acts I haue the rather transcribed, because out of them fully appears the difference of their Lords or Parlamentarie Barons and their **Lairds** or only Barons by name. For those Freeholders not Parlamentarie, are no longer honorarie, or Barons in the best degre, but meerly as poss'sors of a small Territorie, and are (being **Lairds**) beneath Knights; and with them reckond as our Commons, which consist in Freeholders. But those other, which are part of the Lords temporall, are in proportion with ours of *England*. But both theirs and ours are much different from those of *France*, and of a superior note: for, as is already shew'd, the *French* Barons are *Seigneurs mediocres*, and held not of the Crown, whereas all both *Scottish* and *English*, being Parlamentarie, haue no other Tenure, if you respect the dignity as held, or other originall, if you regard their Creations. In ^c *France* as Dukes, Marquisses, Counts and Princes haue the priuiledge of bearing a Coronet on their Armones, so Vicounts, Barons, and Chastellains haue the

c L'oyseau des
droits de Med.
Seig. chap. 8.
§. 10.

the special honor of the *Gilt Helmet*, and bearing it open. But, saith ^f another of *France*, Barons may ^f *Paschal.de* wear *Non quidem laminam integram & latam sed te-* *Coronis lib.9.* *nuiolem ac restrictiorem ac veluti circulum, sine gracile* *cap.13.* *vinculum aureum.* In *Spain*, their *Ricos hombres*, which had Knights Vassalls vnder them anciently (the name, I think, not now vsd amongst them) were neereft as Barons in other States, and, if I am not deceiud, are so now calld. For a Corollarie to this Discourse of Barons, we add (and that enough opportunely) the ancient title of *Vacuassours*, or *Valuasors*. They questionles began in the Empire, when the other Dignities of Duke, Marquesse, and the like. In the name of *Valuasores Regis* and *Regni* and *Maiores*, were comprehended Duke, Marquesse, Count, and *Capitaneus*; howsoeuer others otherwise interpret. Read this in the beginning of the Feudals: *Dux Marchio & Comes feudum dare possunt, qui proprie Regni vel Regis Capitanei dicuntur. Sunt & alij qui ab istis Feuda accipiunt, qui proprie Regis vel Regni Valuasores dicuntur sed hodie Capitanei appellantur. Qui & ipsi Feuda dare possunt.* Some hence inferre, that *Valuasores Regis* ant *Regni*, or *Maiores*, were such as had their Feudal Honor vnder and from Dukes, Marquesses, or Counts; insisting vpon the words *sunt & alij qui ab istis &c.* Where, vnder fauor, *istis* is to bee refer'd to *Regni vel Regis*, as if the Composers of those laws had said, there are others also calld *Capitanei* and *Valuasores* or *Capitanei Regis* haue their best Dignitie. Autoritie of the same laws, in another passage, maintains it; where after an enumeration of the Three chief Feudal Honors, is added: *Qui vero a Principe vel ab aliqua potestate de plebe aliqua, vel plebis parte, per Feudum est inuestitus, is Capitaneus appellatur.* And then, *Qui proprie Valuasores Maiores olim appellabantur.* What can be more plain then that *Valuasores Maiores* are referd to *Dux, Marchio, Comes & Capitaneus*

g Pet. de Vineis
lib. 6. Epist. 22.

neus. So that, as all Dignities about *Baron* is included in the Baronage, yet *Baron* a distinct Title; so all were called *Capitanei Regis*, & *Valuafores Maiores*, yet *Capitaneus* (the same with *Valuasour* anciently) a particular and separat Dignitie. The name of *Capitaneus* occurs sometimes in the Epistles of *Pectet de Vineis*, Secretarie to *Frederique I.* and the Dignitie, 'in abstract, is call'd *Capitania*. It was the self same word, which we use in the Warres, *Captain*. And-thence had the later Grecians their *Καπετάνιος* and *καπετάνιος*, and *Καπετάνιος*; and for the Office or Dignitie *Καπετάνιος*. Neither in the Feudall law is any name more competent to the Honorarie and Feudall Baron then *Capitaneus Regis*, or *Valuasor Maior*. The Feudalls go on: *Qui vero à Capitaneis antiquitus Beneficium tenent Valuafores sunt*. That is, as of necessitie it must bee understood, *Valuafores minores*, or simply *Valuafores*, and thereby distinguished from the other. *Qui autem à Valuaforibus Feudum quod à Capitaneis habebatur similiter acceperint, Valuafini idest, Minores Valuafores appellantur*: where the great Lawiers *Hoteman* and *Cuiacius*, not so much regarding the words of the text as the substance of the matter, make the diuision of *Valuasours* into *Valuafores Maiores* (i. of the first Rank, and *Capitanei*) *Valuafores Minores* (simply here call'd *Valuafores*) and *Valuasini*, or *Valuafores Minimi*, which are stil'd here *Minores*; as if in our language you should say, *Lord Paramount*, being at least a Baron (not King) *Mesne*, and *Tenant-perauaile*. And all these there were accounted Titles Honorarie in the Empire, after such time as all Honor descendible became Feudall, wherof more presently. There were anciently *Valuafores* also in France.

h Goffrid. Vin-
docinens. lib. 2.
Epist. 32.

Ieffrey of Vendosme in an ^h Epistle: *Præter ista & multa alia damna Dominus Ioannes filius Comitis Vindocinensis, & cum eo quidam Valuafiores Milites de Castro Vindocini, quandam Optimam Obedientiam nostram depredati*

dati sunt. Where Sirmond the Iesuit notes this inscription mongst Sugerius his Epistles : *Sugerio Abbati Domino suo G. Maior & Valuaßores, & tota sancti Richarij Communia.* And adds of his own, that *Valuaßours* are the same which they now call *Nobiles atque incola Oppidi alicuius*, whereto, without reference to a tenure, I assent not. And a great Lawiër allows of this definition (or rather description) of their *Valuasor* : *Valuasor dicitur Nobilis, qui summa Coercitionis, non etiam mundinarum & mercatus ius habet.* Vn gentilhomme qui a Seigneurie de haute Iustice. *Est q̃, (saith Hoteman) Barone inferior atq̃, ab eo feudum suum obtinet.* In the old customs ^k of Normandie, the Tenancie of a *Valuaßour* (vnderstand chiefly of the meanest) is titled *Vauaßourrie*. *L'heritage* (the words are) *est appellé partable en quoy le Seigneur ne puit reclaimer nulle garde, sicome sont Vauaßourries, & tout autre tenement villain.* Where the French Glossie saies that you must take it spoken *des vauaßourries non noblement tenus*, affirming that other *Vauaßourries* there are *noblement tenues*. These ignoble *Vauaßourries* are elsewhere in the same *Custamier* remembred, and thus described : *Les Vauaßourries sont tenues par Sommage & per seruice de Cheual.* Which the Glossie interprets : *Parce m. t. [& par seruice de Cheual] sont entendus Villains seruices qui se font a sac & a somme lesquels on appelle cõmuncement sommages*; so to distinguish this *seruice de Cheual* from militarie seruice known by the name of *Chivalrie*. For, that *Somme* and *Sommage* is questionlesse from the Greeke *Σάγμα*, i. that which is laid on a Sumpter-horse, either as his burden, or as the Pack-saddle for easier carriage. Whence they call such horses or other beasts so employ'd, ¹ *Σαγυδεια*, & *ἵππος Σαγματάπιος*, because they beare *τὰ σάγματα*. i. burdens. Hence had the Latins their ^m *Sagmarij equi*, *caballus sagmarinus*, and *mula Sagmaria*; and those of the later and more barbarous times turn'd it into *Summarius*, and *Saumarius*;

§ Ex Butelerij sum. Rurali Hotomanus in Verbis Feudalibus.

k De parties d'heritage chap. 26. & 34.

1 Suidas & Leo Tactic. cap. 5. §. 7. & cap. 6. §. 29.

m Lamprid. in Heliogabal. vbi & vide Is. Casaubon. quin & Isidor. Origin. 20. cap. 16.

n *Chart. de Forest.*
art. 14.
videtis Bracton.
lib. 2. cap. 16.
§. 6. de vno e-
quo & su co
cum brech. a.

from which, *Sommeage* and ⁿ *Summagium* easily grew; v^d also in our Law. After the *Norman Conquest*, *Vauassors* were in England, and by that name mention'd in the Laws of *Henry I.* and perhaps were a kind of feudall dignities twixt Barons and Knights. For *Bracton* reckoning Counts and Barons, puts *Vauassors* before Knights, and thus of them: *Sunt & alij qui dicuntur Vauassores. viri Magne Dignitatis, Vauassor enim nihil melius dici poterit quam vas sortitum ad valetudinem.* Speciall remembrance of this Dignitie in our English Monuments is seen scarcely, and the Title long since worne away. Yet *Chaucer* describing his *Franklein*, whom hee makes a better House keeper, then in hast are amongst the best to be now found, thus mentions the Name:

At Sessions there was he Lord and Shire,
 Full oft time he was Knight of the Shire.
 An o Anlace, and p Cipfere all of Silke
 Ying at his girdle, white as Morow milke.
 A Sherife had he ben, and a Countour
 Was no where soch a worthy Vauesour.

o *Poygnard.*
 p *Pouch.*

It's likely that he gaue him this Title, as the best, and aboue what he had before commended him for, Neither would he haue put it as an addition of worth to a *Sherife* and a *Countour*, vnlesse it had bin of speciall note and honor. For a *Countour* was (if I am not deceiu'd) a *Sergeant at Law*, known also then by both names. *Countours sont Serieants* (saith the *Mirror* of *Iustices*) *sachans la ley del Royalm.* and the *Customier of Normandie: Il est appellei Conteur que ascum establist à parler & conter pour soy ea court.* The word is interpreted by *Narrator*. Often in the *Plea Rolls* of *Henry III.* you haue *per Narratorem suum.* In the old *Scottish* laws there are *Subuassores*, which were as the *Va-*
uassini

q *chez le seigneur*
Coke en
l'epist. du 9.
liure.

uafini in the Empire. *Illi qui tenent de Militibus qui vocantur Subuafores leges tenebunt, &c.* and the *Valua-* r *Malcolm.*
fores minores of the Empire, were as the *Milites* or im- *Mackeneth.*
 mediat feruants to Barons in *Scotland*. The *Ciuiilians* *Leg. cap. 8. §. 3.*
 commonly deriue the word à *Valuis*, quia affidebant *val-*
uis, i. *peritis Domincrum*, on feaft dayes. I am very fu-
 fpicious of their conceit. But it will be clear that it's
 compos'd (at leaft in part) out of *Vaffi*, or *Vaffall*, wher-
 of prefently, fpeaking of Feuds.

The more common opinion of the beginning of Feuds Mi-
litarie. The Feudall Customes by whom and when
compos'd. Nobilitie of the Empire grounded on Feuds.
A better and more true opinion of the Originall of
Feuds, as they came into the Empire. Sextina, in
the Eastern Empr.e. Vaffi and Vaffall; Gafsa, or Gai-
fi. Communitie of Gu. Qu. and W. Guafidewp.
Vaffallus, if a dimmunitie of Vaffus. A kind of Feuds
very ancient in the Roman Empire. The attendance of
the Tenants of the Empire at the Coronation, anciently.
Militarie Fiefs in England, how before the Normans.
Expedito, Pontis exstructio & Arcis Munitio, vfuall-
ly referr'd in the most indulgent Charters of the Sax-
on Kings Trinoda Necessitas. Wardships, In Eng-
land and Scotland, when First. Derination of Feu-
dum and A'odium. A Charter of King Athelstan
inrime. The affectation of Riming Charters in that age.

CHAP. VIII.

OF Feudall Dignities, thus much. I fo call them,
 because their Origination as they now remaine

Honorarie, is chiefly referd to the first disposition of Territories and Prouinces in Feudall right vnder the *French* and *German* Empires. The beginning of Feuds cannot but be here necessarie. The common opinion supposes it in the *Longobards* or *Lumbards* a Northern Nation. Their incursions into *Italie* (*vnde in ira Feudorum*, saith *Bodin*, in *vniversam Europam fluxerunt*) and greatnes there began vnder *Iustin II.* about DLXX. of our Saviour. *Millan* was their seat Royall, and in it their first King *Alboin* inaugurated. And its commonly affirmed, that they brought the more formall and frequent vse of Militarie Feuds thither with their other customs: hauing had mongst themselues the vse of them, very ancient. Which, it seems, the *Cimbrians* (vnder that name all Northern people, of *Europe* specially, were anciently comprehended, and so in it the old *Longobards*) thought of, as a matter vsuall in their Nation, when heretofore being bar'd out of *Spain* and *Gaule*, they requested the Roman State, *ut Martius populus aliquid sibi terra daret quasi stipendium: Caterum, ut vellet, manibus atq; armis suis uteretur.* For Militarie Feuds had therein only their being, that the Tenants should be readie for defence of their Lords with Martiall accoutrements. When by the *French Charlemagne* the *Lumbardian* Kingdom ended, these Feuds still remained, and vnder him they were vsuallly giuen for life, with Dignities annext. And, when in *Otho* the Great, the *German* Empire was, hee made the Dignities Hereditarie in Feudall right, as before is exprest. The forms of the Fealtie and such like of these times are extant, and inserted in *Sigonius* his *Storie de Regno Italiae*. Of them in generall terms thus the Feudall customs: *Antiquissimo tempore sic erat in dominorum potestate connexum, vs quando vellent possent auferre rem in feudum à se datum Postea, verò eò ventum est, vt per annum tantum firmitatem haberent. Deinde statutum est vt vsq; ad vi-*
tam

f *Florus lib. 3.*
cap. 3.

t A. DCCCXL

tam fidelis produceretur. Sed cum hoc iure successionis ad filios non pertineret, sic progressum est ut ad Filias deueniret. Those laws and customs belonging to them were composed as they now are, vnder *Frederique Barbarossa* about 1100. C. L. by *Gerard Neger* and *Obert de Orto*, two Consuls of *Millan*. Which, it seems, was the rather done, because about that time the Volumes of the *Roman* (i. what wee call the Ciuill laws) began to be newly in request, and, as it were, awakt out of that neglect, wherein they had neer 100. yeers slept, as of no reckoning among the *Lombards*, and were now publicely read and profest in *Bologna* by *Irnerius* the first publique professor of them after *Iustinian's* time. Its likely that the *Lombards* thought it presently requisite to put their Feudall customs into Writing and forme, and vnder Titles, as well as the *Romans* had don their ancient Laws. What was then performed by the two *Milanois*, hath since been bettered, and for publique vse enlarged by that most learned Lawier *Cuiacius*, and is as a part of the Ciuill law, for Feuds. Vpon that innouation of *Otho 1.* in giuing patrimoniall and Feudall Honors, with prerogatiues in the committed Territories, *Noua Nobilitatis ratio* (saith *Sigonius*) *in Italiam est inducta, ut ij demum soli Nobiles indicarentur qui ipsi aut eorum maiores his atq; eiusmodi alys honestati priuilegijs essent. nam hanc consuetudinem successores eius non omiserunt, sed etiam multis partibus adauxerunt.* He collected it perhaps out of this passage in the Feudalls: *Qui ab antiquis temporibus beneficium non tenent, licet nouiter à Capitaneis seu à Valuatoribus adquisierit. plebei nihilominus sunt.* Which some interpret, as if no other Nobilitie had been but what had proceeded from the possessing an ancient Feud by gift or inuestiture from the Emperor or some *Valuator*. But I rather follow the conceit of learned *Hotoman*, which collectts thence only that a new purchase of some Noble Feud, without ancient

cient inueſtiture, or many yeers continuance of poſſeſſion, ennobleth not. And doubtleſſe other Nobilitie mongſt them was, as Gentrie and Knighthood. But, indeed, none Feudall, except ſuch as had its root in ſome of theſe Titles beſtowd. The common opinion, of the Originall of Feuds, thus. But, ynder fauour, they rather, to this purpoſe of Nobilitie, ſhould bee deriud out of *France*. For although it be true that mongſt the *Lombards* they were, and anciently, yet plainly, before the *French* Empire, in *France* they were, and that hereditarie, if their ancient laws deceive not. For, what els was their *Terra Salica* but as a Knights Fee, or land held by Knights ſeruiſe? It was ſo adiudged in the Parliamt at *Burdeaux*, as in the firſt Chapter is rememberd. And thoſe *Salique* laws are ſuppoſd much ancier then the *Lombardian* Kingdome in *Italie*. Vnder the *Lombards* alſo, ſuch Dignities as they had were, by Feudall right, giuen in inheritance, as in ſtorie is affirmd of *K. Autharis*, that inueſted his *Duces* or *Gouernors* of Prouinces, of their Territories to them and their Heirs Maſles, which was not imitated by the *French Charlemagne* or his ſucceſſors, nor in v^e till the beginning of the German Empire. How then is it likely that the imitation of the *Lombards* Feudall laws was cauſe of Feuds in other places? Referre them chiefly to the *Salians* or *French*, and you ſhall come neerer Truth. The *Salians* from *Pharamunds* time, and doubtleſſe before had them; in *France* they continued: *Charlemagne* according to the cuſtom of his own patrimoniall State, brought them into *Italie*, where, although they were before him, yet that continuance they then had is thus to be referd to *Charlemagne*, that is, the giuing of them for life with thoſe Dignities before ſpoken of, and the gift of them in inheritance, as they were meerly Fees Militarie: But the inheritance of them beeing annex to Honorarie Titles, may well be allowd to *Otho's* time, which

y In *Æneid*. 8. bee noted out of that of y *Servius* vpon *Virgils*

— *duo quisq; Alpina coruscant*
Gasa manu — — — — —

z *Lipf. de Rect.*
pronunc. Ling.
Lat. cap. 13.

Gasa (saith hee) *Hæstas viriles. Nam etiam Fortes Galli Gæfos vocant.* Now, the communitie of *G*, *Gu*, and *V* for *W* in words made of Latin Idiom out of *Dutch*, *Gaulish* or other language, is not vnknown to any. Who sees it not in the familiar vse of the names, of *Walter*, *Gualther*, *William*, *Guilielm*, *Ward*; *Guardia*, *Vaſto*, *Guaſto*, and the like? so our *What* is to the Scots *Quhat*, which or *whilke*, *quhilke*: and how common *G*. and *Q* were in pronounciation, and mongst the *Latins*, z the learn'd know. And the *Latins* hauing no such letter as *W* (in that sort as the *Gauls* vsd it) were compell'd to expresse such words as they began with *W*, by *Gu*, as some do now by *Qu*. yet the omission of the *u* in *Gasa* might not amisse be, when they had in vsing it, pronounc't *G*, as in *Gu*, or as *g* in *Lego*. Thus might *Gaisi*, or *Gaisi* easily be made of *Guaſt* or *Maſt*, and then *Maſt*, and *Vaſſi*, in our now vsd sence, which is well confirmed out of that which most learn'd *Clarenceux* hath obseru'd, vpon *Servius* his word *Gasi*, in fitting to it as a synonimie the *Brittish* *Guaſdew*, signifying to them also a *Valiant* or *ſtout man*, and from that (for the identitie of *Gaulish* and *Brittish* is no news mongst Students of Antiquitie) if one should deriue, as litle libertie in pronounciation will permit, the word *Vanaſor*, it were farre more tolerable then infinite of etymologies too daringly ſtood vpon. A learned a man likes well of this from *Gasi*, and goes further, suppoſing that in their God *Hæſus* or *Eſus*, (remember'd by *Lucan* and *Lactantius*) and in the *Ambaſti* (mention'd in *Caſar*, and *Festus*,) the name of *Gaiſus* or *Gaſus* lies hid. But there I more honor, then follow him. To talke

a *P. Pith. de les*
Comtes de
Champ. & Brie.
lib. 1.

b *Antiquitus*
In Comitatu
Engelberti
Teutonice est
In Engel=
brechtes
Ambachte.
Freher Orig.
Palatin. 1. cap. 5.

talke here of a communitietwixt the Turks *Bassas* and *Vassi* (as some very learn'd dare do) were but aduenturing vpon much more ridiculous deriuation. But when they tell vs that *Vassallus* is a diminutiue of *Vassus*, it may be beleft, although if *Goropius* his deduction of *Salique* from *Sal*, which he makes the same with *Sadle*, be tolerable (as doubtlesse in his phanatique doctrine, when the origination is indeed to bee fecht from Dutch, his coniectures are often commendable) why might not *Vassal* be as if you should say, *Vir Equestris*, or such like, or if *Sale* be *Hall*, and *Hall* the proper name of the Lords Court (especially in our English Feuds) where we call a Court Baron often *Hallimote*, why might not *Vassal* be as *Vir strenuus Curtis Domini inferuens*. But without surer ground I loue to abstain from assertion. Thus much for the Origination of Feuds, as they are deriu'd out of the Empire, or haue been in vse in these Western parts. But of their first being at all, a more ancient root is found, and that vnder the *Romans*. It's reported that twixt *Aeneas* and *Latinus*, one head of the league ^c was that the *Troians* should be alwayes readie to assist him in his wars against the *Rutuli*. And in the *Augustam* ^d storie, it's deliuer'd of *Alexander Seuerus* (his Empire began in ccxx. after Christ) that *sola, qua de hostibus capta sunt Limitaneis Ducibus & militibus donauit, ita vt eorum* ^{35.} *ita essent si heredes illorum militarent, nec vnquam ad priuatos pertinerent*: (priuatus is here oppos'd against *Miles*) *dicens. attentius eos militaturos si etiam sua Rura defenderent. Addidit sanè his & animalia & seruos; vt possent colere quod acceperant: ne per inopiam hominum vel per senectutem possidentium defererentur rura vicina Barbaria* (he means the Frontiers of the Empire) *quod turpissimum esse ducebat*, and somewhat like did the Emperor *Probus*, in giuing certain ^e Territories in *Isauria*, to his old souldiers, *addens, vt eorum filij ab*

^c Dionys. Halicarnas. Antiq. Rom. a.
^d Lamprid. vita Seueri, & V. C. tit. de locato & Conduct. l. licet.

^e Fl. Vopiscus in Probo.

f v. Mynfinger.
ad Instit. tit. de
de locat. & con-
duct. §. Adeo.

g Olbo Fris-
gens. de gest. Fre-
deric. lib. 2.
cap. 12.

h Canut. leg.
cap. 69. & vide
leg. Confess. cap.
21.

anno decimo octauo mares duntaxat ad militiam mitteren-
tur. Here were a kind of Feudall possessions, but all
their old volumes of the Ciuill law haue nothing that
touches Feuds, either in name or substance, as they tru-
ly are. The neereſt like them is their *Emphyteuſis* and ius
f *Emphyteuſicarium*, agreeing almoſt with our *Fee Farm*
or ſocage tenure. Neither of both which, according
to the Emperialls, are to bee called Feuds, although
they, as well as Militarie poſſeſſions, in our law, are ſo
uſually named. Some others, I know, ſuppoſe Militarie
Feuds euen as ancient as *Roman Colonies*, but they
deceiue their Readers. The tenants of the Empire, as
well mediāt as immediāt, were all bound to be atten-
dant in a place called *Roncalia* vpon *Po*, not farre from
Piacenza, when the Emperor went to be crownd, and
he that made default forfeited his Fief. An old ſ autor
thus deliueſ it : *Eſt conſuetudinis Regum Francorum,*
quæ & Teutonicorum vt quotieſcunq; ad ſumendum Ro-
mani imperij Coronam, militem ad tranſalpizandum coe-
gerint, in prædicto Campo (Roncalijs) manſionem faciant.
Ibi ligno in altum porrecto ſcutum ſuſpēditur, vniuerſo-
rūmq; equitum agmen Feuda habentium, ad excubias pro-
xima nocte Principi Faciendas, per Curie præconem expo-
ſcitur : quod ſeſtantes qui in eius Comitatu fuerunt, ſin-
guli ſingulos beneficiatos ſuos per præcones expoſcunt. At
ſequenti die quicunq; nocturnis vigilijs deſuiſſe depreſus
fuerat, denud ad præſentiam Regis, aliorūmq; principum vel
virorum illuſtrium euocatur, ſicq; omnes omnium Benefici-
ati, qui ſine bona veluntate Dominorum ſuorum Domi-
remanſerunt, in Feudis condemnantur. And not only Lay,
but Eccleſiaſtical Fiefs were ſubiect to this Militarie
Tenure, and Forfeiture. In *England*, before the Normans,
plainly were militarie Fiefs, although not in like man-
ner as ſince. That ^h law of K. *Knout* for the certaintie
of Heriots paid only in Martiall Furniture, proues it ;
and that their Earls and Thanes were bound to a kind
of

of Knights service. And, in those times so were, it seems, all the lands of the Kingdom (except some privileged with greatest immunities) if, at least, held of the King or Crown, mediately or immediately. For although there be a ⁱ Charter extant of K. Ethelwulf, whereby Ecclesiastique freedom is granted generally, and that the Church should be free from all secular service, and *sine Expeditione, & Pontis extructione, & Arcis Munitione* (which yet may be understood as for an exception) yet diuers Charters are anciently giuen as great and religious fauors by Saxon Kings, which vsually reserve those three; *repairing of Bridges, Tax for Warre, and Castle gard, or repairing them*: as of what no land should or could be discharged. They are called by a speciall name *Trinoda Necessitas* in a Patent ^k by K. Cedwalla to ^k Wilfrid first Bishop of *Selesy*, giving him *Paganham* (now *Pagham*) in *Sussex*, and vnder the Diocese of *Chichester*, whither, from *Selesy*, the See was translated. Whereupon it was well noted, when Pope ^l Celestin ^l *endeuoring his grieuous exactions from Church-li- uings in this State vnder Henry I I I. a consultation was about to what duties Churchmen, by reason of their possessions, were subiect, that the old Kings of Eng- land were not so lauishly indulgent in their Grants to Churchmen, quin tria sibi semper reseruarent propter Pub- licam Regni utilitatem, videlicet Expeditionem, Pontis & Arcis reparaciones vel refectiões ut per ea resisterent Ho- stium incurſibus.* And Ethelbald K. of *Mercland*: *Concedo ut omnia monasteria & Ecclesia Regni mei à Publicis ve- stiglibus, Operibus & Oneribus absoluantur, nisi instructi- onibus Arcium vel Pontium, que nunquam ulli possunt relaxari.* But these were not so much by reason of Tenure, as generall subiection to occasions of State, and accidentall necessitie, and supply of wants to common good. Those kind of Militarie Fiefs or Fees as wee now haue, were not till the Normans; with whom the custom

ⁱ *Ingulphus, & Malmesburiens.*

^k *Chart. Archi- episc. Cant. A. Chr. DCLXXX*

^l *28. Hen. 3. Matth Paris. Consulas licet & hinc inter- preteris Re- sponsum Kni- ueti in 44. Ed. 3. fol. 25. a.*

custom of Wardships in Chivalrie (they began not vnder Hen. III. as most ignorantly Ranulph Higden the Monk of Chester, and Polydore tells you) came into England. But before that, Wards were in Scotland, if their Stories and laws of Malcolm I. deceiue not. When he distributed the Kingdom into Tenancies, then *Omnes Barones* (saith his laws) *concesserunt sibi Wardam & Releuium de herede cuiuscunq; Baronis defuncti, ad sustentationem Domini Regis*; although Buchanan rather ghessees, that Scotland had this custom by imitation of the English or Normans. But in this Malcolm's time, Wardships were not at all in England. Of the originall and vse of Militarie Feuds thus much. With the Roturier or base tenures, this place hath not to do. Only a word or two of the names of *Feudum* and *Alodium*. The deriuations of both are diuers. For *Feudum*; I am somewhat confident that its root is in *Fides*, howeuer by different writing thence varied: and from it is our word *Feild*, which was anciently *Feud* and *Feuld*, as in the names of *Rotherfeud* and *Losfeuld* (for *Rotherfeild* and *Losfeild*) occurring with diuers like in old Ro ls, is apparant. The Vassals are stiled *Fideles* in Latin, and *Druds* i. True from the same word in Teutonique. From what others herein multiplie but rousing farre from the mark, I purposely abstain, and from the coniecture of some, because they are too ridiculous. *Alodes* or *Alodium* signified anciently what in the more strict sense *Enheritance* doth in our law, that is, lands descended from the ancestor; and *Alodes* and *Comparatum* are^m opposed often, as *Purchase* and *Enheritance*. Now euery *Feud* or *Fief* paid a *Releif* or *Heriot* vpon death of the tenant, and the Heir or successor came in alwaies (as at this day) in some fashion of a new Purchase. But where no tenure was, there the enheritance descended freely to the Heire, who claimed it alwaies meerly from his ancestor. Out of this difference,

^m Vide quæ adnotauit H. Bignon. ad Marculph. Formul. lib. 1. cap. 12.

I imagin, the names of *Feudum* and *Alodium* were translated to make that distinction which is vsually twixt them: whence *Alodium* now abusively denotes chiefly lands posselt without seruice or subiection, except only acknowledgment of superioritie in the Giver. This may hold better then that from *Lendes*, or any which I haue seen. An example of *Alodes* or *Alodium* the great Lawier *Hotoman* specially takes out of an old Charter made to one *Paulan*, by our King *Athelstan*, which is ⁿ rememberd to haue bin found amongst the spoiles of Warre in *Westmerland*, by the Scots, vnder their *Robert* 11. As the words were, I insert it:

ⁿ *Hector Boesb.*
lib. 16.

I King Athelstan
Gives to Paulan,
Eddan and Reddan
Als gupde and as faire
Als euer thai mine wair:
And tharto Witnesse Maulde my wife.

The simplicitie of that age is euen pictur'd in it. An age when misnomers, misrecitals, being deceiud, & such like did not make void the Kings Patent. Nor doth it in substance differ from the Conquerors gift of the Palatinat of *Chester*, whereof before. And both in this of *Athelstan*, that of the ^o Hundred of *Dauncing* and *Chelmer*, by the Confessor to *Randolph Peperking*, and others extant of about the Conquest, shew the affectation that age had to Riming in Charters. Whereas now Prose without difficultie makes not one sufficient. This of Feuds belongs more specially to the Dignities already spoken of, but also hath its vse in the vnderstanding of the nature of our ancient Knights (in regard of the tenure of their Fees) to whom wee make the next passage.

^o *Apud Cam-*
den. in Essexia.

Knights.

Knights. Time of taking the Virilis Toga. Custome of the Gaules in their Childrens taking arms. Of the Germans. Adoption per arma. The Custome of the Longobards for the Kings sonne sitting at Table with his father. Knighting ; by Girding with a Sword. Cingulum Militiæ. Amittere Cingulum. *Scm not coming in sight of the Emperor, but Cincti.* Minerua Zosteria. Balteus. Knighting by a blow giuen on the eare, anciently in the Empire First Mention of a knight made in England. The ancient and holy ceremonies in Knighting. The Marshall's fee anciently at a Knighting. Kings Knighted by their Subiects. Subiects Knighted by Subiects, although not Lieutenants. Eques Auras. One Prince may Knight in another's Territorie. Infanciones. Freedom to a Villain by Knight-hood. Knighting by Los Ricos hombres in Spain. A Knights Fief, or Fee. Who may be compelled to take the Order. Censu Equestris. Miles sine Terra. Inquisition of such as held Knights Fees, and yet were not of the Order. A Knight's Furniture by our law anciently not subiect to an Execution. The Armes of a Knight descending to the Heire. Ius Sigilli, in a Knight. Gold Rings, and ius Aureorum Annulorum in Rome. Their Equestris Ordo. Ancient fashion of Manumission in England. Seales when first in England. The generall use of them in most Nations. The Iewish instruments of Contracts. Their קטן and the Starra in the old Rolls. Triall by a Iurie of Iews and Christians, and their othes. Difference of Paruum Sigillum, and Magnum Sigillum. Aide a faire Fitz Cheualer, de Rancome, & de Marriage. Of what lands and when the first and third kindes are to be leuied. The name of Knight in most languages from a Horse. What it is, and whence in our and the German use. **Knights.** Rodknights. Miles and Chiualer, one. Sencerall Notions of Miles; oppos'd against Sokmans, Burgessees, Villains,

lains, Tenants in Ancien demefn, and Serpientes. Liberi Homines, Solidarij. Knights Bachelors, Som conjectures whence that name. Bénédictes, and Buccellatum. The fashion of Degrading a Knight. The example of Sir Andrew Harkley. Of Sir Ralph Grey. Losse of the hand to a base fellow striking a Knight.

CHAP. IX.

HOweuer diuers Orders of Knighthood being, there are mongst them which take precedence of KNIGHTS of the *Spurre*, or those which generally are known by the name of Knights, yet by institution and vse of all States, They are the ancientest, and shall here go first; because also the other Orders are but late attributs, according to the severall inuentions of particular Princes. As in Rome, Children vntill xiv. years of age (for so will the time be, although some places of good autors misconceiud hath perswaded som otherwise) vsing their *Toga prætecta*, the ensigne of Infancie, did then take *Virilis Toga*, or habiliment of manhood, according to the increasing hopes of their worth, so in the Northern parts of *Europe*, about that age, the sonnes of Princes, and others of Noble Rank, vsd to receiue Armes from a superior, as a token of what they would bee, that is, Martiall Knights in seruice for their Country, whereto though all were bound, yet they specially by reason of those ennobling ornaments. Of the old *Gaules* its in a manner, affirmd by ^a *Cæsar*, speaking of *Induciarius* a *Gaulish* Prince about the *Rhine*. *Armatum Concilium* (saith hee) ^b *indicit. Hoc, more Gallorum, est initium Belli, quo, lege cummuni, Puberes armati conuenire coguntur.* And, of the *Gaules* in generall: *In reliquis vitæ institutis hoc ferè ab reliquis dif-*

^a *De bello Gallico lib. 5. & 6.*
^b *Armati (ita mos gentis erat) in Concilium venerunt. De Gallis Liuius. Dec. 3. lib. 1.*

R r

ferunt,

ferunt, quod suos liberos, nisi cum adoluerint, ut munus Militie sustinere possint, palam ad se adire non patiantur; filiumq; in Puerili etate, in publico, in conspectu patris assistere turpe ducunt. Which, although he make as proper to the *Gauls*, yet that large Nation of the old *Germans* , euen bred out of, and continuing in their Being through warre, had almost the like custome. All they did, was while they were accoutred with Armes; eyther Priuat or Publique. Neither yet did any vse or beare them, vntill hee was honord with a Speare and Target in their State-assemblies. *Tacitus*, of them, affirms it. *Nihil*, saith he, *neg; publica neg; priuata rei nisi armati agunt. Sed arma sumere non ante cuiquam moris, quam Ciuitas e suffecturum probauerit. Tum in ipso Concilio vel Principum aliquis, vel Pater, vel Propinquus. Scuto frameâ-que Iuuenem ornant. Hac apud illos Toga, hic primus lu- nenta honos: ante hoc domus pars videntur, mox Reipub- lica.* For that of their going alwaies arm'd; it differs not from the more ancient vse of the *Græcians*, who before learning mollified them, and brought their Rudenesse to a Ciuilitie, continually *εἰς ἀνεργασίαν* i. *went arm'd*, or *ferrum gestabant*. This forme of taking Arms by yong men from Publique autoritie, was in those daies a kind of *Knighthing*, whence the fashion since, and now vsd, had questionles it's origination. And mongst other of the Northern Nations, there was an Adoption by giuing of Armes, wherein the Adopted had approbation of his qualitie by the iudgement of some Prince, which agreed well with *Knighthing*. So you may say that the King of the *Heruli* was Knighted by *Theodorique K.* of the *Ostrogoths* or East *Goths* in *Italy*. Per arma (saith his^d Letters of it, to him) fieri posse *Filium*, grande inter gentes constat esse *preconium*. Quia non est dignus adoptari, nisi qui fortissimus meretur agnosci. In sobole frequenter fallimur. Ignavi autem esse nesciunt, quos iudicia pepererunt. Hi nō, gratiam non de Natura sed de solis

c Hæc fere
verbatum ha-
bet *Io. Auenti-
nus Boior. An-
nal. 6. vbi Lu-
douicus Dux
Boiorum arma
fufcipit milita-
ria dono Fre-
derici Impera-
toris.*
* *Thucyd.* lib.
2. & *Aristot.*
Polit. 2. cap. 5.

d *Cassiodor.*
Var. 4. Epist. 2.

solis meritis habent.—*Et ideo, More Gentium & Conditione virili, Filium te presenti Munere procreamus: ut competenter per Arma nascaris, qui Bellicosus esse dignosceris. Damus quidem Tibi Equos, Enses, Clypeos, & reliqua instrumenta Bellorum: sed, quæ sunt omnimodis fortiora, largimur tibi nostra iudicia. Summus enim inter Gentes esse crederis, qui Theodorici sententia comprobaris.* This was their *Adoptio per Arma*, which Iustinian also vsd in Honoring of *e Eutharique K. Athalarique's* Father. Neither was, by this kind of adoption, any possibilitie of succession or kindred gotten, but only this Military honor. Which is confirmd out of that of *Cabades* the *Persian* King, who sent to the Emperor *f Iustin*, desiring him to adopt his sonne *Cosroes*. But the Emperor, being perswaded by one of his Counsellors, *Proclus*, would not do it in the forme of Roman adoptions, whence a kind of agnation grew, and hereditarie right, but sent to the *Persian* after mature deliberation taken, that hee would adopt *Cosroes*, after the fashion of the Barbarous, by *Armes*; meaning doublelesse this custom here spoken; that so hee might satisfie the words of the request, yet preuent the succession of the *Persian* in the Empire, which was indeed what *Cabades* mainly aimed at, and therefore took the answer as jest put vpon him. To that kind *per Arma*, respect must be had when you read the storie of *Andoin K.* of the *Longobards*, and his sonne *Alboin*: where after a glorious victorie had by the conduct of *Alboin* against the *Gepide*, the *Longobards* desir'd *Andoin* that he would be pleas'd that his sonne *Alboin*, *eius conuiua fieret*, i. might vsually sit at Table with him. But the King answerd, that he could not permit that, lest he should infringe their Nationall custom. Because the Kings sonne was not to dine, or sit at Table with his father untill he had taken armes at the hands of some forrein Prince. *Andoin respondit* (saith the *v* Storie) *se hoc facere minime potuisse, ne Ri-*

*e Idem Variar.
8. Epist. i. & 9.
de Gesimundo.*

*f Procopius de
Bell. Persic. 2.*

*g Paul. Warr-
fred. de gest.
Langob. i. cap.
23. & 24.*

tum gentis infringeret. Scitis enim, inquit, non esse apud nos consuetudinem, ut Regis cum patre Filius prandeat (not procedat, as Pithou, it seems, did read) nisi prius à Rege gentis extera arma suscipiat. Hercupon, *Alboin* taking with him x L. yong Gentlemen of his Countrie, went to *Turisend* K. of the *Gepida* (whose sonne *Turismod* hee had slaine in that last victorie) and shewed him the cause of his comming. *Turisend* nobly receiued him; placed him at Table with him, where *Turismod* was wont to sit, and at length (notwithstanding the barbarous conspiracies of som of the *Gepida*, grieued still with their yet fresh ouerthrow) gaue him *Turismod's* armes, and sent him to *Andoin*, with whom, thenceforth he was as a Table guest. *Sumensq; Turisendus arma Turismodi Filij sui ea Alboin tradidit, eumq; cum pace incolumen ad Patris regnum remisit. Reuersus ad Patrem Alboin, eiusdem Coniuna hinc effectus est.* These Testimonies compar'd proue that in the Martiall Nations of *Gaules*, *Germans*, and some neighboring States, the Honor of taking armes (which in our present idiom may be calld *Knighthing*) was in their Aristocracies giuen to all deseruing it by age and worth, in their Publique Assemblies, as expressly that of *Tacitus* shews: and in their Monarchies most likely it is, that the same kind of iudgment and approbation of Valor and Nobilitie which a forrein Prince vsed in that honorarie adoption to the sonne of his neighbour Prince, or his neighbour Prince self, was to other subiects vsd by the Princes themselues; thinking, and not without good reason, that it was more honorable for their sonnes to take armes of some other, lest affliction might seem to preuent iudgment, when the father gaue them. And at length both Princes and subiects receiued the Order of fumes of subiects, as in examples anon plentifully appears. Out of the customs of these ancient and Northern Nations came it, that afterward Knighthood was
by

by girding with a sword; and the difference twixt making the Princes sonne, and other his subiects Knights, as to this rememberd purpose, grew out of use. *Frederique Barbarossa* in c. 110. c. LXXII. held a great feast at *Mentz*, and that, *ut filium suum* (are the words of an ^h Ancient) *Henricum Regem militum declararet & Gladium Militie super femur eius potentissimum accingeret*. So in *France*, *England*, elsewhere, the Kings made their sonnes Knights (as at this day) although sometimes they requested it, keeping the steps of that Longobardian Custome, of a neighbour Prince; as examples in their place shall shew. And for that of Girding, I will not with the vulgar deriue it so much from *Rome*, as from a generall consent, or rather conueniencie amongst all people. It's true indeed that in the *Roman* State the *Cingulum militia* was the speciall note of that honor, and was the same with their *auratus* and *constellatus Balteus* i. a Belt deckt with gold and stones, which yet was not any denoting ornament of their *Equites*, but of all those who had vndergone their solemne oath of warfare, and were knowne ⁱ by the name of *Milites* or *Militantes*. And these when they sate in Court Banquets, or with the Emperor, kept on their Girdles alwayes, and so their swords: especially after that of *Salonin* (sonne to *Gallien*) who on a time, being a boy, slyly stole away those rich Belts or Girdles which their souldiers (*Militantes*) had laid off in the Court, when they sate to the Table, whereupon at the next feast they all sate Girded, and being demanded why they put not off their Belts, they answer'd *Salonino deferimus*, as if the fault were *Salonin's*, lest he should steale them againe. *Atq; hinc tractus mos* (saith my ^k Autor) *ut deinceps cum Imperatore cincti discumberent*. Hence in Law and Storie often occurs, *τὸ ζώβω ἀπολλύναι*, ¹ i. *amittere cingulum militiae*, for, to be disabled to haue place or ranke in the field.

^h Arnold. Lube-
cens. hist. Slauor.
3. cap. 9. v. Rade-
uic. de gest. Fre-
deric. 1. cap. 6. a-
lios innume-
ros, & in medijs.

ⁱ Μορόζωγες. οἱ
τίμωσι τῶν στρα-
τιώτων. Suidas.

^k Trebel Pollio
in Gallienis.
^l Neap. δια-
τάξ. 1. 13. cap.
28. & ἀποζώ-
σαι exautorare
Herodiano, in
Iuliano. V. Co-
din. περὶ ὀφρ. κ.
παλ. 27. p. 102.

m Synod. Nice-
na, Can. 14.

And *Cingulum Militiæ*, for the honor of a souldier, as also ἀποθέμενοι τὰς ζώνας, i. *qui Cingulum deposuerunt*, are vnder m *Constantine* the Great, such as had, for Conscience, left their Military Order, in regard of the incompatibilitie of the then vsd superstitions in the Camp, and Christianitie. But more late times in the Empire, yet very ancient, haue by their *Cingulum*, not onely verbally, but really exprest other committed or created Dignities, as well as their common honor Militarie. *Qui presentes in Comitatu, illustris Dignitatis Cingulum meruerint, aut quibus absentibus Cingulum illustris mittitur Dignitatis*, and such like, are remembred in a

n C. tit. ut Dignitat. Ordo seru. l. 2.

o Cassiodor. Variar. 3. epist. 23.

p Idem. Var. 6. Formul. 12.

q Homil. in 1. ad Corinthios 26.

r Bonifacius Caus. 11. quest. 1. c. 8. Nullus.

a Constitution of *Theodosius* and *Valentinian*; and King *Theodorique* to Count *Celossens* o giues the government of part of *Pannonia*, in these words: *Proinde prosperis initiatus auspicijs ad Sirmiensem Pannoniam, quondam sedem Gollorum proficiscere, Illustris Cinguli Dignitate praeinctus*, and the *Comitiua primi Ortinis Vacantis*, is p calld *Otiosi Cinguli honore praeincta Dignitas*; and, *qui, sine Cingulo, codicillos tantum honorariae Dignitatis adepti sunt*, are in that constitution last mention'd. Diuers testimonies like wil offer themselves, to any reading the Codes. And, vpon *Salonin's* stealing the Belts, the most learn'd *Casaubon* obserues that it respects the old custom of Magistrates, and others like (vnderstand such as with their Office or Dignities had *ius gladij*, or Militarie rank) which neuer came in sight of their Prince, but (*Cincti*) Girded, and with other ensignes of their Title. He notes it out of q *Chrysostom*: Οὐδεὶς (saith the holy Father) τῶν ἀρχόντων χωρὶς ζώνης καὶ χαλμῶτος πολυέστιν ἀν παρῶναι τῷ τὸ δίδωμιν ἔχοντι, that no Magistrate or Governour should presume to appear before the Emperor without his Belt and Militarie Coat. In which sense an r old Popes Canon prohibiting that no Bishop should come before any Ciuill or Militarie Iudge, addes, *Magistratus n: qui hoc iubere ausus fuerit,*

rit, amissionis Cinguli condemnatione plectetur. And in stories of other Nations, nothing is more certain then the vse and talking of being Girded (including the sword) for well armed. In *Thebes* were two Statues of *Minerva Zoſteria* by *Amphitryo's*; That Title was giuen to *Minerva* there, as the Greeks reported, because in that place *Amphitryo* took armes in his expedition against the *Eubœans*. For *Zoſteria* comes from ζώσαζ, i. accingi, which the ancients vsd for ενδύσαι τὰ ὅπλα, i. armis se induere, whereupon in the description of *Agamemnon*, *Homer* makes him like *Ioue* in his visage, *Neptune* in his breast, but

f Pausanias in
Bœotic.
e Iliad. c.

Ἀπειθὶ ζώνην

i. like Mars in his Girdle, belt, or indeed, as it interprets, armor. So Ζακύνης Εὐνός, as if you said, *Cingula Bellone*, is a very anciently for Men of Warre. And the Belt is thus by *Isidore* describd: *Balthus, Cingulum militare est dictus, propter quod ex eo signa dependent, ad demonstrandam Legionis Militaris summam, id est, Sex milium sexcentorum, ex quo numero & ipsi consistunt. Unde & Baltheus dicitur non tantum quo cingitur sed etiam à quo arma dependent.* As then, by consent of Romans, Grecians, and other Nations the Belt, or beeing girded with a Sword, was both the main part of Martiall acoutrement, and vnder it the whole was comprehended, so mongst our Northern (I meane from *Italie* Northward) it specially succeeded into the room of that solemn taking Armes for a Knights outward ensign of Nobilitie: the creating of a Knight in that kind, being but as an honoring his worth or hopes with Princely allowance for the field, as *Julian* to *Leontius* * granted, τὸ ὅπλων χρίσιν i. vsum armorum. And so great was the respect had to Souldiers, and such as were militia cingulo honestati, in those ancient times (more particulars of priuiledges and prerogatives you haue in the titles *De Testamento Militari*, and such like

u Callimach.
hymn. ad Apol-
linem. v. e. 1.
Macab. cap. 3.
com. 58. περὶ
ζώσαζθς.

x *Julian*. in E-
pistolis.

like in the Imperiall laws) that heretofore our Knighting had in it the same, or one proportionat to the same, as its chief ceremonie, in which the honor by retaining, or dishonor by losing, consisted. Where obserue also, that as the Romans had their *Cingulum dignitatis*, and *Cingulum militare*, and *Otiosum Cingulum*, so haue some of our parts had their *Gladus Comitatus* (whereof before) and *Ducatus* and such like, and in giuing of those Titles, the *Cinctura gladij*, which must not, as referd to that ancient vse of making Knights *per Cincturam*, be supposd to be both a Knighting and a Creation of the other Dignities. But as in these confin'd vsually to some Prouince (so the old *Comitatus* was to speciall place in Court) the *ius gladij* for government was, at leyst partly, transferd, so in the girding with a sword for Knighthood, the *usus Gladij*, if I may so say, for seruice in Warre; which difference is seriously to be thought on, and conferrd with those *Cincturae* in the Creations of Dukes, Earles, Marquesses and the like before related. In the stories of about c 10. of our Sauour, mention is very frequent of such as were by Princes *accincti gladio*, for Knighted. But before that, in the Empire was another ceremonie with the Girding, that was, it seems, a *blow on the eare* giuen by the Prince to him whom he so honored. In the Reports of *Friseland* its deliuerd that *Charles le magne* being verie indulgent and liberall of his bountie to the States there, granted by Constitution that their Gouvernor might make Knights by girding of them with a sword, and giuing them a blow on the eare, as the custom was. *Eis gladium circumcingat*, are the words of the ^a Monument, & *dato eisdem, sicut consuetudinis est, manu Colapho, sic Milites faciat, eisdemq; firmiter iniungendo precipiat, ut deinceps more Militum sacri Imperij, aut Regni Francia, armati incedant.* — *Qui Frisones signum suae militie à dicta Potestate (their Gouvernor) recipere debent,*

in

y vti Imperium, gladio solennitèr dato, fuerit translaturum docebit plenius P. Faber Semeſtrium
1. cap. 3.

a Dat. Romæ
A. Chr. 802.
Ex Mennenio.

in quo Corona Imperialis in signum sua libertatis à nobis concessa debeat esse depicta. Another like example is at large describ'd in Francis Mennens, by whom is writen that in the ^b Records of Louain a Constitution is, that none should be *Equestri Balteo cinctus*, or knighted, vntill hee had gone in three seuerall voyages of Warres. And note once by the way, that in the Empire as well as elsewhere, *Miles* was in the more barbarous times both a Knight and any common Souldier, and one also that held his Fief by Knights seruice, as out of the Feudalls you are instructed. At this day in the Empire the solemnitie of Creation consists (as with vs) chiefly in touching the deseruing with a Sword, or laying it on him. So, I think, in most places of Europe; although in Charles v. his victorie against Frederique Duke of Saxonie, a great companie of Gentlemen of good merit in the late seruice were knighted by the Emperors acclamation of *Seân todos Canalleros*, i. be they all Knights. But of them som observable particulars will best appeare, if we speake of them as they haue been in other States created. The ancientest testimonie of any made in England is vnder Alfred that honord his nephew Athelstan (afterward King) with this Dignitie. William of Malmesbury thus expresses it: *Militem fecit, donatum Chlamyde coccinea, gemmato Baltheo, ense Saxonico cum vagina aurea*. But in succeeding times of the Anglo-Saxons, more religion was vsd in taking this Order. Neither was it done without a solemne confession of sinnes, receiuing the Sword from the Altar at the hands of some Churchman, and such like, which also hath ^c been in the Empire and France. An old Monk speaking ^d of the Emperor Henry III. and the Archbishop of Breme, saith that *Goslarie per concessionem Archiepiscopi primum se Rex arma bellica succinxit*. And *Anglorum erat consuetudo* (writes one that liud at the ^e Norman Conquest) *quod, qui Militia legitimè consecrandus esset, vespere precedente diem*

S f

sue

^b Archiv. Louanienf. Ann. 1260. & vide Lips. Louan. lib. 3.

^c Vide, si placet, Francisc. Mennen. Symb. & Orig. Equest. ^d Lambert. Schaffnaburg. in chronico. ^e Ingulphus.

sue Consecrationis, ad Episcopum, vel Abbatem, vel Monachum, vel Sacerdotem aliquem contritus & compunctus de omnibus suis peccatis confessionem faceret, & absolutus orationibus & Denotionibus & afflictionibus deditus in Ecclesia pernoctaret: in Crastino quoq; Missam auditurus, Gladium super altare offerret, & post Euangelium Sacerdos benedictum gladium collo Militis cum Benedictione imponeret, & communicatus ad eandem Missam sacris Christi Misterijs denuò miles legitimus permaneret. And, according to this forme was that most Noble *Herward*, Knighted by his vncle *Brand* Abbot of *Bury* about the *Norman* inuasion. But this kind the *Normans* much disliket. *Hanc* (saith *Ingulph*) *consecrandi Militis consuetudinem Normanni abominantes, non Militem legitimum talem tenebant, sed socordem Equitem & Quiritem degenerem deputabant.* Which makes me confidently referre

f Syned. Westmonast. A.

1102. *Malmesb. de gest. Pontific.*
I.

g Policrate. lib. 6. cap. 10. & 13. & consulas morem illum à Paulo II. institutum apud *Marcell. Corey. sens. lib. 1. scilicet. 7.* & iuramentum creandi Equitis apud *Olium Magnum Septent. Nation.*

14. cap. 7.

that of *Ne Abbates faciant Milites*, constituted in 1111.

f *Hen. 1.* to this custom. The *Normans* not liking it, in a Prouinciall Synod vnder *Anselm* Archbishop of *Canterbury*, and *Gerard* of *York* then thus prohibited it, and perhaps named only Abbots, because it seems, of inferior, Churchmen none or few would or did receiue it; and the Bishops were by likelyhood not willing to take the power from themselves. But howeuer that was took from Churchmen, yet the solemnities it seems, of taking the Sword from the Altar, and such like in the Church, remaind afterward. For, *John* of *Sarisbury* speaking of an implied oth that all Knights of his time took, as for defence of the Church, *Iam inoluit* (saith he) *consuetudo solennis, ut ea die qua quisq; Militari Cingulo decoratur, Ecclesiam solenniter adeat, Gladiog, super Altari posito & oblato, quasi celeberrimæ professione facta seipsum obsequio altaris deuouerat, & Gladij id est Officij sui iugem Deo sponderat famulatum: Neq; necesse est. ut hoc profiteatur verbo, cum legitima professio Milites facto eius videatur inserta.* This Oth was, it seems, somewhat proportionat with that *Militie sacramentum* taken solemnly

ly

ly by the Roman Armies ; without which, and at eue-
ry new going a Warfare a renewing of it, none might
(iure ^h pugnare cum hostibus) lawfully fight with the
emie. But these religious solemnities wore away in
ancient time. It grew afterward fashionable for one
King to send his sonne to another to take the Order,
ut acciperent Arma Militaria or *Virilia*, as the Monks
vsually expresse it. Which well agrees with that of the
Longobards before mentioned. Examples of that kind
both here, in *Scotland*, elswhere are enough frequent. So
one King of another, as in that of *Alexander I II.* of
Scotland. He married the Lady *Margaret* daughter to
to our *Henry I II.* The Nuptials being celebrated in
Christmas at *York*, the King of *England* Knighted his
Royall sonne in law with twentie more. Where the
Earle *Marshall* of *England*, as an ancient right of his
Place, requird the King of *Scotland's* Horse and Furni-
ture for his fee, which, although in those times, it seems,
i the Earle Marshall had at the Knighting of any Ba-
ron or superior Nobleman, as also at the Homages done
by any such either Secular or Religious, yet it was an-
swerd that from the King of *Scotland* no such fee was
due because hee might haue took the Order of any
other Catholique Prince, or, at his pleasure, of any of
his own subiects of his Nobilitie. *Responsum fuit* (saith
the ^k *Storie*) *quod Rex Scotia tali non subiaceret exactio-
ni, quia si placeret ei, potuit ipsa Arma suscipere a quouis
Principe Catholico, vel ab aliquo Nobilium suorum.---Sed
ob reuerentiam & honorem tanti Principis Domini ac vi-
cini sui ac soceri tanti, mallet ab ipso Rege Anglia Cingu-
lo donari Militari, quam aliquo alio. Et sic precipiente
domino Rege in totum die festo, omnimoda lis conquieuit.*
And for that of the King of *Scotland* his saying that
he might haue took it from a subiect of his own ; its
true : and so in our State some of our Kings haue
receiud it, *Henry VI.* was Knighted by *Iohn Duke of*

*h Cicero de Of-
fic. I. de Pom-
pilio & Caro-
nis filio. videfis
Veget. lib. 2. cap.
5. Scruium ad
Æneidos 8. Po-
lybium lib. 6. a-
lios.*

*i Statut. West. 2.
cap. 46. De Ma-
rescallis.*

*k Matth. Paris
35. Hen. 3.*

l Tillius de
Reb. Gallie. 2.

m Apud Fr.
Menenium, ex
P. Salanoua &
aliijs.

n 4. 1313. 1314
1316. 1318.

o Thirning 7.
Hen. 4. fol. 8.
Voyes Froissart
vol. 1. fol. 185.

Bedford, and Edward vi. by Edward Seimer then Earl of Hertford; and the like many more occurre. Nay in those ancienter times Earls (which were then the greatest Nobles vnder the King and Prince) had a power of Knighting. Vnder Hen. 111. the Earle of Gloucester made his brother William Knight at a Tournement. So did Simon of Montfort Earle of Leicester, Gilbert of Clare. Some^l like examples haue been in France. And Los Caualleros vassallos de los Ricos hombres i. Knights made by the Ricos hombres (anciently in Spain they were neer as Barons in other places) are remembered by^m Spanish Antiquaries. And, against the Scottish Expedition, Prince Edward of Caernaruan, first Knighted by his father Edward 1. made diuers Knights of his own autoritie at Westminster, by girding with the sword. But such also as were neither Princes nor Earles (and that without any Regall autoritie transferd; for if so, it were not worth obseruation) about the raigns of our first three Edward's, sometimes made Knights in the Warres. Dominus Iohannes filius Thoma (say theⁿ Annals of Ireland) fecit Milites Nicolaum filium Mauritiij & Robertum de Clonhull apud Adare in Memonia. So Edmund le Botiller, afterward Lord Deputie, made xxx Knights at Dublin. And Richard of Berningham for the good seruice that one John Husee had done in the Irish warres, gaue him amplas terras & fecit illum Militem, ut bene meruit. And by the same autoritie, Venit Dominus Rogerus de Mortimer Dubliniam & fecit Dominum Ioannem Mortimer Militem cum quatuor socijs. And indeed this Roger of Mortimer was then as Lord Deputie of Ireland, and might the better do it. And in one of our yeer-books^o a Iudge on the Bench relates thus: I haue heard (saith he) that a Lord had issue a sonne and carried him to the Font, and presently, as soon as he was baptized, took his Sword and made him a Knight, saying, Be a good Knight if you can, for you shall neuer be

be good Esquire. It was a prerogative, it seems, anciently challenged by such as were themselves Knights. For *William of Badensfel* a German Knight at the Sepulchre made two, by his own report. *Supra Sepulchrum Christi* (saith he) *pulchram feci de Resurrectione Domini missam celebrari, & aliqui de meis focys Corpus Christi deuotè susceperunt. Post Missam feci Duos Milites Nobiles supra sepulchrum gladios accingendo & alia obseruando, qua in professione Militaris Ordinis fieri consueuerunt.* This was in *CIO.CCC.XXXVI.* Now none but the King, or one as his Lieutenant authorized, giues this Order; neither is it done by girding with the Sword, but the deseruing kneels, and a Sword is laid or slightly strook on his shoulder by the king, vsing this French: *Soiz Cheualier au nom de Dieu*, and then, *Auancez Cheualier.* This Ceremonie alone giues the Title of *Eques Auratus*, that of *Auratus* comming from their right of wearing gilt spurs, which hath been also a knights speciall ornament. And vnder *Edward II. Richard* of Rodney was knighted by being girded with a Sword by *Almaricus Earle of Penbrok*, and hauing one Spurre put on by the Lord *Maurice of Barkley* the other by the Lord *Bartholomew of Badilsmere.* That striking with the Sword hath been anciently the vse of the Empire, and when *Sigismund* knighted *Signell* a French Gentleman in France, to honor *Signell* with that name, the want whereof was objected to him in a Controuersie twixt him and *Pestellan* hee did it by such striking of him kneeling, and giuing him one of his gilt spurs, and girding him with a girdle that had hanging to it, in stead of a sword, a great knife. And this was done in France, neither *Contra maiestatem aut ius Regis*, saith *du Tillet*, *tentatum est, quia ex Iure consultorum sententia, Equites ubiq; & in Imperio, & in alieno dominatu institui possunt.* For Creation of a knight thus much; and, as euery child knows, in per-

p Guil. de Badensfel Hodæporic. in Terram Sanctam.

q Smith. Rep. Angl. i. cap. 17.

r Anonym. Chron. apud Millium.

s Tillius de Reb. Gallic. 2.

t Mich. Molin.
ap. Mennenium.

u Pet. de Vi-
neis lib. 6. Ep. 17

x Belmanorian.
apud Tiliū lib.
1. vide Ranulph.
de Glanvilla
lib. 5. cap. 5.

y Ex legib.
Hisp. Fr. Men-
nenius.

sonall Creation only the being of knighthood is, nei-
ther hath any man it otherwise. *Infanciones* (saith one
of Spain : and *Infancio* is their *hydalgo*, i. a Gentle-
man, perhaps from the German or Goibique *Edeling*
or *Etheling*) *nasuntur apud nos* ; *Milites verò sunt*,
which you may applie to all States. In elder times it
was prouided in the Empire, *France* and *Spain* that none
should receiue this Order, except hee were before in
some degree of Ciuill Nobilitie. A Grant is extant of
Frederique 11. that a knight may be made *quanquam*
pater suus Miles non fuerit, & nostris constitutionibus ca-
ueatur quod milites fieri nequeant, qui de genere Militum
non nascuntur. In *France*, it was * adiudged anciently,
that where the Lord of a Villain (I vse the word as in
our law) had knighted his Villain being a Gentleman,
he became free, and had the honor lawfully; but if ano-
ther had knighted him, nothing had been wrought by
it. For none could manumit him but his Lord. And till
Manumission, or vnlesse knighthood had had Ciuill free-
dome for its ground, he was not capable of it. Neither
there might any great man confer this dignitie vpon
one which were not before a Gentleman, without grie-
uous Mult. But the king only might do it. And, mongst
old laws y of Spain, *Quil bet Infancio* (euery Gentle-
man, or *hydalgo*) *potest esse Miles in Aragonia, alij verò*
non. *Et si forte non Infancio promoueat per Ricum ho-*
minem ad Militiam, perdit honorem, quem tenebat, Ricus
homo (one of their *Ricos hombres*) *vel si non tenebat,*
nunquam tenere debet. Et illi promotus semper remanet
villanus, sublato sibi equo & armis. Now, to the dishonor
of Merit and Noblesse, how many most vnderferuing ei-
ther for qualitie or parentage, bear this most honora-
ble Title? But some ancient adiuncts to knighthood
here next offer themselues. They are chiefly, The respect
of the Honor to Possessions, Their Martiall Equipage,
Their right of vsing a Seale, The *Aide a faire fitz Chi-*
ualler

Waler, The Name and honorable regard to it, and Degradation. Of them all in their Order. The Knights Feif or Fee is as commonly known by name as Knight. But what it was or is, is not to all known. An old ² testimonie makes it DC. Lxxx. acres, consisting of iv. Hydes. Of Hydes, before, where of Barons. Other certainties are proposd for a Knights Fee anciently, but * in vain. Its neereft truth to set no number of Acres, nor quantitie of Territorie, but only of Reuenue out of land, which being xx l. yeerly was the value of a Knights Fee. Remember what is already deliuerd of an entire Baronie, and the possessions of other dignities. In them the Relief alwaies expresses the fourth part of the annuall reuenue by vertue of the Grand Charter, which in this point, was made in imitation of what was common law in the Relief of a Knights Fee, being (as appears by *Glanuil* and *Gernase of Tilbury*) iust c. shillings. What then more plainly could proue that the knights Fee (that is, the Possession fit for the maintenance of a Knight in those dayes) was exactly land of x. x l. yeerly? And they which had such an estate might bee compelled to take, and, it seems, of right demand a Knighthood. Yet vnder *Hen. the III.* and *Edward I.* some of lesse Reuenue were calld to this Dignitie. *Anno sub eodem (1256) exijt editum Regium* (saith *Matth. Paris*) *preceptumq; est & acclamatum per totum Regnum Anglie, vt quilibet qui haberet xv. libratas terra & supra armis redimitus tyrocinio donaretur, vt Anglie, sicut Italie, Militia Roberaretur. Et qui nollent, vel qui non possent honorem status Militaris sustinere, pecunia se redimerent*; Heere xv. pound reuenue was the same, and afterward all the ^a Shirifes of England were amerced, euery one at five Marks, in the Exchequer, for not distraining the Tenants in their Countie according to that precept. And other like examples are, in them,

x *Lib. Rub.*
Scaccarij.

* *v. 4. Ed. 2. tit.*
Anno 1200.

^a *Matth. Paris*
pag. 1249. edit.
Lond. vbi legendum, pro
decem, quinde-
cem.

selues.

selues vnlike for value. But by the Statute of *Westminster* I. of *Reasonable Aide*, xx. pound Socage land, and a Knights Fee are compar'd for like possessions, and in I. *Edward*. II. an act of Parlament was, that if any were distrain'd to bee made Knight, hauing neither in Fee, nor for life, twentie pounds reuenuue, and the same were prou'd, vpon his complaint, by inquest, he should be discharg'd. Nor that any man should be compell'd to bee a Knight before his full age of *xxi*. years. Yet after that the writs haue bin for such as had fortie pound yearly, ^b both in *Ed*. II. and III. their times, and of diuers succeeding. And vnder *Henry* VI. the Chiefe Iustice ^c of the Common Pleas sayes that the King might compell euery man of *xli*. yearly worth in lands, to receiue Knighthood, by writ out of the Exchequer; and if they appear'd not at the first day, but come after to take this order, by rigour of Law they are not to be receiue'd, but amerced for default. Where he remembers, that, when writs in that kind went out, at the second day a great Burgesse of *Southwork*, able to dispend *c*. Marks yearly, appear'd, on whom they were vnwilling that the honor should be bestowed, and after deliberation resolu'd, that, because hee came not the first day, hee should not be Knighted. This *Census* or Militarie value, hath some proportion to that of the *Ordo Equestris* in Rome. Their *Ordo Equestris*, or *secundus Ordo* (as they call'd it, in respect of the *Senators* being *Ordo primus*) had it's known worth in possessions. That worth was *cd. cld.* of their *Sestertij*, in present estate; of our sterling *clv. clv. clv.* *c. xxv.* pounds, euery *clv. Sestertij*, or one *Sestertium* (which are all one) reckon'd at *vii.* pounds, *xvi.* shillings *iii.* pence. Yet, in those more ancient times of *England*, when the relief of a Knights Fee, and so a Knights Fee were truely known (as now also, too frequently) this honor was giuen to such as had not any land

b 19. *Ed.* 2.
Clasf. memb. 16.
Dorsf. 7. *Ed.* 3.
tit. Auerment
 37. & *Clasf.* 7.
Ed. 3. *part.* 1.
Dorsf. memb. 7.
 & 22.
 c Babington 7.
Hen. 6. *fol.* 16.
 C. Sir Richard
 Haukesford.

land twixt them, and other, a difference is made in
 d Richard 1. his edict of Torneaments. *Rex statuit Tor-*
niamenta fieri in Anglia & charta sua confirmavit, ita
quod quicumq; torniare vellet daret ei pecuniam secundum
formam subscriptam: videlicet, Comes daret pro licentia
torniandi xx. Marcas argenti, & Barones decem Marcas
argenti, & Miles Terram habens iv. Marcas argenti,
& Miles non habens Terram ii. Marcas argenti. Out
 of this Militarie Reueneue, and the right of compulsi-
 on, in the King to make the possessors Knights, you
 may easily vnderstand what *Pro respectu Militie* is in
 the Exchequer Rolls anciently: and why in Enquests
 of Eires the presentations were of such as had a whole
 Knights Fee, and were not Knighted, being of full
 age. In an Eire at Chichester vnder e Henry III. (to
 giue one example like infinit other) the Iurors of the
 hundred of *Palings* (it is that now we call *Poling*) in
 the Rape of *Arundell*, to the article *de Valettis* (*Valet-*
ti was vsd for yong heirs or yong gentlemen, or at-
 tendants) *dicunt quod Nigellus de Broke & Simon de*
Fering tenent integra feoda Militum, & sunt plene ata-
tis & nondum sunt Milites, ideo inde loquendum And di-
 uers such more are in the same Roll and others con-
 cluding somtimes *ideo in misericordia*. That *Nigellus de*
Brok had good possessions then in *Eclesdon* and *Sel-*
keden (the hamlet which now is *Selden*, by *Eclesdon*)
 both of the reueneue of the Abbey of *Fischamp*. Thus
 much of their ancient possessions, and liuelode compe-
 tent to the honor. Their proper Furniture, as a suppo-
 sed incident to Knighthood, consisted in *Horse* and
Armor. And as by our common f laws the *Equitatu-*
ra, which is the Horse that any man keeps for his
 iourning, is priuiledged from the Return of issues (as
 clothes and household-stuffe) and beasts of the Plough
 from execution of debt, so anciently were a Knights
 Horses and Armor (His Horses of martiall Equipage)

d Roger. de
 Houeden part. 2.
 pag. 424. & lib.
 Rub. seccary.

e Placit. apud
 Cicestriam in
 Com. Suffex
 Coram R. de
 Littleburie &
 socijs suis 47.
 Hen. 3. Rot. 44.

f Westm. 2. cap.
 43. vide Regi.
 Orig. fol. 100. b.

and that although he had been indebted to the King. The law for that matter *Gernase* of *Tilburie* thus delivers, speaking of the sale of the debtors goods to satisfy the King : *Nota quod si debitor ille qui soluendo non est Militia cingulum semel obtinuerit, venditis ceteris, Equus tamen ei non quilibet, sed usus vsualium reservabitur, ne, qui dignitate factus est Eques, Pedes cogatur incedere. Quod si Miles cuiusmodi fuerit quem iuvat Armorum decet & inuet usus eorum, & qui meritis exigentibus debeat inter strenuos computari, tota sui Corporis armatura cum Equis ad id necessarijs à venditoribus erit liberrima ut cum oportuerit ad Regis & Regni negotia armis & equis instructus possit assumi. Sed si hic idem cui lex in parte pepercit, audita necessitate Regis vel Regni delitescens se absentauerit vel ad hoc vocatus non venerit, si tamen non proprijs sed regijs stipendijs militet & euidentè absentiam suam non excusauerit, nec ab hijs venditores temperabunt sed solo contentus Equo (propter dignitatem Militiæ) sibi relicto iuri communi vñat obnoxius.* Where, by the way, it appears also that the *exceptis Bobus & affris Caruca* in an *Elegit*, was ancient Common law before the Statute of *Westminster* the second. And it seems that the Equipage and Armor competent to his person, was by the ancient law as inheritance descendible to the Heir, and not, as other moveables, cast vpon the executors. An old testimonie inserted amongst that which is still'd the Confessors laws ; *Non debent illa inuadiare* (vnderstand such as were bound generally for defence of the Kingdom to have armor) *nec extra Regnum vendere, sed heredibus suis in extremis legare, ad seruitium tenementorum suorum Dominis suis explendum cum opus adfuerit.* And although the words import as if they should bequeath them, yet doubtlesse the meaning is that they should leaue them to descend; as what follows, perswades. *Quod si qui* (are the ensuing words) *eorum heredes vel parentes non habuerint, dominus*

dominus suis illa recipiet. Et si Dominum non haberent
 felagus suis, i. fide cum eo ligatus, si haberet, illa recipiet,
 si verò nihil istorum haberet, tunc regni, sub cuius protecti-
 one & pace degunt vniuersi, rex illa resumet. And when
 vnder Henry II. diuers s Constitutions were for kee-
 ping of Armor, according to the quantitie of mens
 estates, one was *Si quis Arma hæc habens obierit, rema-
 neant heredi suo, & si heres de tali statu non sit quod
 armis uti possit, si opus fuerit, ille qui cum habuerit in
 Custodia, habeat similiter Custodiam armorum, & inueniat
 hominem qui armis uti posset in seruitio D. Regis, si opus
 fuerit, donec hæres de tali statu sit quod portare posset, &
 tunc ea habeat.* Of their speciall right of vsing a Seale,
 the onely testimony I haue seen is that of Richard
 Earle of Chester, ^h vnder Henrie I. in his conueyance
 of his lands in *Wimondsey* to the Abbey of *Abing-
 ton*, while he and his mother, the old Countesse *Er-
 menrudis*, lay there. For hee seald it with her seale,
*Cum, (nondum enim Militare baltheo cinctus erat) lite-
 ra qualibet ab illo directæ materno sigillo includebantur,* as
 the words are, as if one vnder the dignitie of Knight
 might not in those dayes vse a seale: which, were it
 true, is somewhat proportionat to the *ius Aureorum
 Annulorum* in *Rome*, chaleng'd and giuen to their
Equites. For, as with vs, so there anciently was
 the chiefe vse of Rings for i sealing. *Veteres* (saith
^k *Capito*) *non Ornatus sed signandi causa annulum
 secum circumferebant.* Yet, by the way (because tou-
 ching this *Roman* right of gold Rings some controuer-
 sie is, and few well vnderstand it) you must not think,
 that only those which by the *Censor* were made *E-
 quites*, and truely in *Ordine Equestri*, had this Right,
 but also others, and vpon other seuerall reasons; nei-
 ther was it more then a souldiers brag in *Mago*, when
 after the overthrow ad *Cannas*, he shew'd at *Carthage*
 1 three busshels and a halfe of gold Rings (some say

g *Afflicta de ar-
 nis 27. Hen. 2.
 apud Ragrum
 de Honeden.*

h *Chronic. ve-
 tust. Abindonia,
 ap. Camd. &
 Millium.*

i *V. tit. de Ord.
 Test. Digest. Cod.
 & Instit.
 k Apud Macro-
 bium Saturnal.
 7. cap. 13. vide
 sis Lipsium ad
 Tacit. Annal. 2.
 §. 4.*

1 *Modij.*

but one bushell) taken from the slain and captiue Romans, and sent to Hannibal, affirms, so to lay the greater name on the victorie, *neminem nisi Equitem, atq; eorum ipsorum primores, id gerere insigne*. For Pliny doubts not but that then the use of them was promiscuous, and affirms, that, afterward they became mongst the distinctions of the *Ordo Equestris Annuli distinxere* (saith he) *alterum ordinem* (that is, the *Equestris*) à Plebe, *ut semel caperant esse celebres*. And *Annuli planè medium Ordinem tertiumq; Plebi & patribus inferuere, ac quod antea Militares Equi nomen dederant, hoc nunc pecunie Indices* (so Lipsius coniectures it should be, not *indices*) *tribuunt*. Afterward vnder Tiberius, (then being Consuls C. Asinius Pollio and C. Antistius Vetus) it was constituted, that none should enioy this right of gold Rings, *nisi cui Ingenno ipsi, patri, auoq; Paterno sestertia cccc. census fuisset, & lege Iulia theatri in xiv. Ordinibus sedenti*, that is, unlesse a perfect free Roman, who both himselfe, his father, and grandfather of his fathers side had bin worth *cd. cto. sestertij*, (in our money *cto. cto. cto. c. xxv. pounds*) and had place in the *xiv. ranks* at the Theater, which were first appointed for those which were truly *Equites*, as a distinction for their dignitie in that place, by their *Lex Roscia*, and allow'd afterward, but not without some alteration, by their *Lex Iulia*, vnder Augustus. Neither doe these words any more then describe a Roman *Equestri dignitate*, and of two discents, for the *cd. cto. sestertij* (*cccc. sestertia*, all one) were the *Census Equestris*. Yet euery one that had this *Census*, was not *Eques* properly. None was so but such as were chosen by the *Censor* and *donati equo publico*, and *equo publico merebantur*. Yet such as had the *Census* were (if at least *ingenuij* Free men) *Dignitate Equestri*, and in the rank of the *Equites*; as those of the *Equites* as had the worth of a Senator, they call'd *Equites Illustres*, and

m *Lin. Dec. 3. lib. 3. idem, de Senat. ribus & Equitibus tantummodò, ad. f. mat Dio hist. 48. verum haud satis firm. à fide. vide Plin. hist. Nat. 33. cap. 1. & 2.*

n *Dio Cass. l. 36. o Suetor. in August. cap. 40.*

p *Lips. ad 11. Tacit. Annal. 5. 15. & de Amphitheatro c. 14.*

and reputed them in the rank of Senators. As also the *Tri-
buni Militum* (as it were, Field Marshalls) were in the
rank of the *Equites*, at the Theater. Now as the *Census* a-
lone made not the right *Eques*, no inore did the gold rings
giuen either by their Generall in Warre before their
Empire, or by their Emperors afterward. For the time
before, I referre you but to *Cicero* his 111. Oration a-
gainst *Verres*. For time vnder the Empire, the Exam-
ple of *Volteius Mena*, *Pompey* his *libertus* or manumit-
ted villain (to vse our language) whom *Augustus* ⁹ *Sax-*
πλοῖς τε χρυσοῖς ἐκόσμησε, καὶ ἐς τὸ ἦν ἰστέον πλῆθ' ἐπέλαψε.
i. *honord with gold Rings, and made him of the Ordo E-*
questris, all which was but a making him a perfit Free-
man, and an *ingenuus*, which was as a degree before
a *libertus*, as appears expressly by *Sueton* deliuering the
self same only in these words, that he was *assertus in*
ingenuitatem. Which made him indeed, being of fit
worth, of the *Ordo Equestris* (or rather readie to bee
receiued into it) because, in that, no *libertus* might be
vntill acquired ingenuitie, and in some sort *Eques*; as in
that of this *Mena*, in *Horace*, you see;

q *Dio. hist. 48.*

r *Epodon. 4.*

Sedilibusq; magnus in primis Eques.
Othone contempto sedet.

By *Othone contempto*, he means the *lex Roscia theatra-*
lis (from *Roscins Otho*) constituted for the Honor of
the right *Equites*, whom the *Censor* had made, and the
honor of *Equus publicus* did denominat; but it was
committed against by *Mena*, that, out of his greatnesse
in fauour and worth of estate, durst sit in the chiefeft
of the xiv. ranks at the Theater. Hee had the right of
gold Rings, but was not therefore truly *Eques*, yet in a
more generall notion bearing the name. Diuers other
examples like are, and nothing more vsuall then the
breach of that constitution vnder *Tiberius*. And by a

f Διδραχ.
Neap.on. & vide
Curacy Obser-
uat. 7. cap. 14.

t C. tit. de iure
Aur. Annul. l. 2.
velum vide
Vlpianum &
Paulum ff. code
tit. l. 4. & 5. &
C. ad legem Vi-
selliam.

* Lib. de Resur-
rectione carnis.

later t Imperiall law, euery one manumitted hath this right of gold rings, and ingenuitie. But the promiscuous vse of them in the more ancient Roman State is constantly to be affirmed, I mean so prouiscuous, that it specially distinguisht not their *Equites*. And, that after their Empire, when the *ius aureorum annulorum* was giuen by the Emperors, to *liberti* only ingenuitie was thereby giuen, although by a rescript of *Diocletian* and *Maximian*, ingenuitie t passe not by it. *Tertullian* of a seruant (*seruus*) manumitted: * *Et vestis alba nitore, & Aurei annuli honore, & Patroni nomine ac tribu, mensaq, honoratur.* Nor are the words of *Equestris Ordo*, *dignitas* or *Eques*, applied to such as were so honored, otherwise to bee vnderstood then that so they were made fit, and as it were immediately capable of the true Dignitie of *Eques*, if also their estates endured it. But were no more indeed *Equites* then such as had giuen them *insignia Consularia*, *Senatoria*, or *Quaestoria*, were therefore Consuls, *Quaestors*, or *Senators*; or then Abbots, to whom the Pope granted *insignia Pontificalia* were therefore Bishops. The chief ensigs, besides of the right *Equestris Ordo*, consisting most of all in their apparell, the *Trabea* (a Militarie robe interwouen of gold and Purple) and the *Angustus clauus*, or narrow gird in distinction of the *latus clauus* or broad gird of the *Senators*.

u *Papinius Syl-*
nar. 5. ad Crispi-
num, vti emen-
dauit Lipsius.

————— * *sanguine Cretus.*
Turmal, trabeaq, Remi, & paupere clauo

is a description of one descended from their true *Eques*. And it is obseruable, that as their giuing of ingenuitie was by an Ensign and note of their *Equestris Ordo*, so with vs anciently the enfranchising of a *villain* was by giuing him *Armes*. In the laws of the Conqueror (at least vnder that name publisht:) *Si quis ve-*
lit

lit serum suum liberum facere, tradat cum Vicecomiti per manum dextram in pleno Comitatu & quietum illum clamare debet à iugo servitutis sue per manumissionem, & ostendat ei liberas portas & vias, & tradat illi libera arma scilicet, lanceam & Gladium, deinde liber homo efficitur. Bt, as touching the right of vsing a Seale to be proper to a Knight in our Nation, as out of that of the Earle of Chester, it is collected; I doubt the Monk was either deceiud or deceiues in reporting it. For it seems that from the infancie of the Norman Empire heer, Seals were lawfully vsd by mean men, and of all sorts. For whereas the Saxon vse was to subscribe Charters with names and Crosses only, and so deliuer them, the Normans changd that forme into Sealing. Ingulphus is witnesse. *Chirographorum* (saith hee) *confectionem Anglicanam qua antea vsq; ad Edwardi Regis tempora fidelium presentium subscriptionibus cum Crucibus aureis allyq; sacris signaculis firma fuerunt*, Normanni condemnantes *Chirographa Chartas vocabant, & Chartarum firmitatem cum cerâ impressione per uniuscuiusq; speciale sigillum sub instillatione trium vel quatuor testium astantium conficere constituebant*. Doth not this allow all men, that would, the vse of Seals? and at the Conquest. And, that vnder Henry 1. there were inferior persons had them, is iustified out of one that then * wrote. *Si debite* (saith he) *cartam suam non advocat, ducibus modis ei-* x *Glanvill.*
dem contraire, vel contradicere (creditor) potest scilicet: ipsum sigillum in Curia recognoscenda suum esse &c. lib. 10. cap. 12.
 The like out of that y Fine in the Countie; twixt Walter of Fridastorp and Helias his sonne, and Iohn of Benerley, y 33. Hen. 2. a-
 leuied vnder Hen. 1. r. and sealed with the seals of the pud D. E. d. Coke
 Father and Sonne. E ther then the Chronicle of Abing- in prefat. ad lib.
 don misinstructs, or els it wills that the Earle of Chester being yet not of the order of Knighthood vsd his mothers seale, that is, such a one as hers was without
 difference, because perhaps after the order receiud, som
 change

change was to bee added to his. For *Du Tillet* cites an old iudgment of the yeer CIO.CCC.IXXVI. wherein he saith an Esquire *dicitur, cum Equestrem Ordinem suscipit, sigillum mutare*. But hee speaks it only of *Burgundie*. Others, being moued by the Monkish^z report touching *Richard Lucy* chief Iustice of England his finding fault with a mean man for vsing a seale vnder *Henrie II.* think that in those times they were peculiar to men of the greater fashion, and that they became common not till about *Edward I II.* Indeed diuers Charters were in the *Norman* times, before that, made without seales, yet an old^{*} Lawier vnder *Hen. I II.* requires them as an essentiall part of a Deed. Nor doth any one reason more moue me to beleue the ancient and promiscuous vse of them here, then because for the most part all Nations had them, and in their Writings and Deeds in one sort or another vsd them. And howeuer^a *Plinie* affirms that *Egypt* and the East were only contented with letters, omitting seals, yet its certain that the Iews had them, and in ancient time often, when they made a contract, two Deeds were written, one containing the contract at full, with all couenants and conditions, which was folded vp and sealed^b with the buyers seale, the other containing a generall recitall of what thing only the Contract was; and this last was shewd open to witnesses, who inscrib'd their names on the backside of boh. That, so the Witnesses or standers by might not know the summe, time of Redemption, or such like: yet bee able to iustifie the truth of the instrument comprehending them by the inscription of their names. The Seale they call'd *חתם*, and the Deed or instrument written *שטר*, *Sephor* which is a book also, but the^c Rabbins expresse their Deeds, Releases, Obligations and the like by the name of *שטר* *Shetar* or *Setar*, whence the word *Starrum* or *Starre* for Acquittances or written testimonies of Contracts is vsd.

^z *Chron. Abb. de Bello apud G. Lambard. in Itin. Cantij pag. 405.*

^{*} *Bracton lib. 2. de acq. rer. dom. cap. 16. §. 12.*

^a *Hist. Nat. 33. cap. 1.*

^b *v. Ierem. cap. 32. & Ios. Scalig. Elench. Tri. heresy. cap. 11. & λαβὼν βιβλίον ἑνὲς γραφῆς συγγραφῶν, καὶ ἐσφραγίσας το.*
Tobit. cap. 7.

^c *Elas in Thisbit.*

vſd. So muſt you vnderſtand it in that Roll, in the Tower, of *Placita apud Scaccarium Iudeorum de Termino Paſche anno Regni Edwardi nono*; of Edward the firſt. *Salomon de Stanford Iudeus recognoſcit per Starrum ſuum*, occurs there; and an Acquittance or Release by the name of *ſtarrum* is there ^d pleded to haue been tried before the Shirife at *Normich* by a Iurie of *Sex probos & legales homines & ſex legales Iudeos de Ciuitate Normici*, and found to haue been the Deed of one *Genta* a woman Iew of *Glouceſter*, whereupon one *Allice* the widow of *Clement* of *Poringlond* was quit againſt the King then clayming, vpon ſpeciall occaſions, all duties which were owing to the *Iews* in *England*. The like kind of trials are there in the caſe of one *Eufſtace* of *Peccham* in *Kent*, of *Salomon Benſalomon* in *Hampſhire*, and diuers others. Where, by the way obſerue, it ſeems the *Iews* (of the Iurie) were charged by oth taken vpon the ספר תורה ^e i. the books of *Mofes*, held in their armes, and by the name of the God of *Iſrael*, which is mercifull, with formall additions of words which they vſed, as Chriſtians vpon the Euangelists. For a Rabbin that ^f liud in time of *Henrie* 111. ſaies that ſo was an oth to bee taken by his countrie men, although in a iudiciall precedent, yet remaining, of *Conſtantin Porphyrogenetus* (he liud about ccc. yeers before) diuers other and ſtrange ceremonies were to be vſed. If you deſire them, ſearch them, where they ^g are publiſht. The *Romans* had their *Annuli ſignatoriij* and *ſigillariciij* (as *Vopiſcus* calls them) deſtinat as well to ſealing of writings, as vſe in the houſe in ſteed of locks. ^h *Inuenal* :

*Vana ſuperuacui dicunt Chirographa ligni,
Arguit ipſorum quos litera, gemmâq, Principes
Sardoniches, loculis que cuſtoditur eburnis.*

Whats *gemma Sardoniches* but the Scale cut in that
V v, ſtone?

d 9. Ed. 1. *Iudeorum Rot. 4. Paſch. Norff. & rot. 5. in dorſ. & rot. 6. Suth. & ferè paſſim in Schedis illis.*

e Liber legis.

f Rabbi *Mofes Mikotzi* in מוצתעש precept. 123.

g In lib. 2. *Inſis Greco-Romani.*

h *Satyr. 13.*

- i Polyb. hist. 6. Stone ? Of the ⁱ Grecians, as plain testimonie is. And of all, enough more. The seale being a speciall ensigne of credit, and therefore so fitly vsd. *Nec plus habere quam unum licebat* (saith Ateius ^k Capito of Seale Rings and the ancient Roman times) *nec cuiquam nisi libero; quos solos fides decerneret, qua signaculo continetur*. And its affirmed mongst the Grecians, that before the inuention of Seales cut in fit matter, the vse was to seale with pieces of wood, eaten and gnawen by ^l wormes (ξύανισ and θειῶν βελεσμένων) which could not but giue impression; and that, Hercules first vsd that kind of Seale, whence Lycophron hath *ἐπιτέσπρωτο σφραγίς* i. a worm-eaten Seale. I perswade you not to bee prodigall of your faith to such Grecian coniectures. Think of them as they deserue. But mongst our ancestors, as the king had his Great and lesse or Priuie Seale, so, at least, Gentlemen and their superiors a like distinction. A Conifance in the Kings Court anciently shall iustifie it.
- m Hill. 44. Hen. 3. Placit. ap. West. Rot. 28. Staff. n Lichefeild. *Iohannes de Burgo* (saith ^m the Roll) *cognovit quod apposuit paruum sigillum suum cuidam scripto quod fecit Decano & Capitulo de ⁿ Lichefeud de confirmatione & quieto clameo de aduocatione de Herdel, & apponet sigillum suum magnum predicto scripto circa tertiam Septimanam post Pascham*. So much for Seales. Among the Reasonable Aides due from Tenants to their Lords, one speciall is a faire fix & heire Chivaler, to make the Lords sonne and heire a Knight. Which is one of the three reaserud in King Iohns Grand Charter, to be leuied without consent of Parliament. *Nullum* (so the words are ^o in the Kings person) *scutagium vel auxilium ponam in Regno nostro nisi per commune consilium Regni nostri, nisi ad Corpus nostrum redimendum, & ad primogenitum Filium nostrum Militem faciendum, & ad primogenitam filiam nostram semel maritandam. Et ad hoc non fiat nisi rationabile auxilium*. And in the same: *Nos non concedimus de catero alicui, quod capiat auxili-*
- o Charta ista est apud Math. Paris & in Annalibus Thomæ Rudborne, Monachi Wintoniensis Ms.

um de liberis hominibus suis, nisi ad corpus suum redimendum & ad faciendum primogenitum Filium suum Militem, & ad primogenitam filiam suam semel Maritandam, & ad hoc non fiat nisi rationabile auxilium. That *aide de Rançon* (as it is calld in the Customier of Normandie) occurs not as I remember in our Law annals printed, but in the not publisht yeers of *Edward I.* a release by one *Robert of Bentham* to the Abbot of *Ford* is pleded, of all seruices for *sp̄ris suit reall & reasonable aide pur luy reindro hors de prison ou ces heires quel heur qu' ils fussent enprisones.* From the Normans vntill *Edward I.* these Aides were all vncertain, but to be leuied with moderation and according to the quantitie of the Tenants worth *ne q̄ nimis grauari inde videatur vel suum contenmentum amittere.* Neither was any certaintie of Age in the sonne and heire, by the law, known. But in *1111.* *Edward I.* it was enacted, that, for the Knighting and marriage, of a whole knights Fee should be *xx. shillings* giuen, and of *xx. pounds* yearly, socage, as much, and so *pro rata*: and that none should bee leuied vntill the sonne and heire were of *xv. yeers* age, and the daughter of *vii.* But the King was not bound by this Statut extending only to common persons, as appears by Records of interceding time, where the value leuied was greater. Therefore by the act of *xxv. Edward I.* the Kings Aides were brought to a like value. All lands are subiect to these Aides except only *ancient demesne*, and *grand* and *petit serieantie* Tenures, as the law hath beene anciently deliuerd. One that wrote a litle after the Statut of *Westminster I.* speaking of Auowrie for reasonable aide, *a faire s̄its eign Chinaller*, allows as good barres to the Auowrie, for the tenant, to plede that *the Father himself is no Knight*, or that the sonne is not yet of age *pur ordre de Chinaller prendre*; so that one not knighted cannot claime this aide of his Tenants. And the

p 21. Ed. 1. fol. 66.

q Glanuil. lib. 9. cap. 8.

r West. 1. cap. 36

f Parl. 20. Ed. 3. Art. 45. alibi.

t 11. Hen. 4. fol. 31. 10. Hen. 6. Auowry 167. Anc. dem. 11.

u Eriton Chap. de prises de a-ners.

x *5. Jacob. c.*

Sr Drue Dru-
ric *D. Coke part.*

6. *Plowd. c. Rat-*
cliffe. & D.

Coke part. 8. c.

Sr Henry Con-
stable.

y *Iunius Grac-*

chanus apud

Plin. lib. 33.

cap. 2.

z *Pausanias in*

Phocis.

a *Buchanan.*

Reb. Scot. lib. 7.

in Malcolm. 3.

b *Als Of the*
Horse, Sheep
and Goose.

fit age to receiue the Order is fiftene , according to that Statut, although if the sonne and heire of a Tenant x by Knights seruice be Knighted in his fathers life time, at what age soeuer, he is, at his fathers death, discharged of Wardship both of land and bodie, and the Wardship of the bodie of one knighted within age after the death of his ancestor, presently ends. For the King being suprein Iudge of Chiuallrie , by knighting his subiect, adiudges him fit for Knights seruice, his deficiency in which kind, by reason of his age, is intended by the law vntill one and Twentie, vnlesse the king adiudge him otherwise. For their *Name* ; that in all places except England, hath its originall from a *Horse* (the most vsuall beast of the Warres) as the Roman *Equites* were titled from their *Equus publicus*, being also before called y *Celeres* and *Trossuli*. For to the *Spaniards* they are *Caualleros*, to the *Italians* *Cauallieri*, to the *French* *Cheuallers* (all, in their provinciall tongues, from the Latin *Caballus*) and in the British *Margoghs* in like signification. For, as now, so anciently *Mart* or *Marg* in that language (as other more) interpreted a *Horse*. Whence euerie Knight with his two Esquires on Horseback , in *Brennus* his armie was stiled z *Trimarcisia*, which, though it bee applied to the *Celts* or *Gaules* (mongst whom also *Cesar* specially reckons, as their chief lay Order, the *Equites* or *Margoghs*) yet without much difficultie, it may bee communicated to the *Britons*. And the *Germans* call them *Reyptterer*; that is, *Ridars* : a word in a *Scotland* to this day vsed. Old Rimes of b *Dan Lidgate* :

Eques ab Equo is said of very right,
And Cheualier is said of Cheualrie,
In which a Rider called is a Knight.
Arragoners done also specific,
Caballero though all that partie

As name of *Worship*, and so took his ginning
Of *Spæres* of gold, and chiefly *Riding*.

As all these in this Western part expresse a special honor implying abilitie of martiall seruice with horse : so the old Greeks attributed not to a great man a better name then what truly was the same with euery of those. That is, *ἱππότας*, whence *Hecuba* ^{c Euripid. in} calls *Polyme-* ^{Hecuba.}
stor King of *Thrace*, *ἑπὶ τῷ ἱπποτά* ; and in *Homer* ^{d Herodot. lib. 2.}
ἱππότα Nestor. So the chief men and of best worth in
Chalcis were known by the Title of *Hippobata* i. E.
quites. But our English calls them *Knights*, the word
signifying a Minister, Scholer, or Disciple. *Leorning*
Cnihts is vld for the Disciples in the old Euangelists
of the *Saxons*, as most worthie *Clarenceulx* hath noted.
And it was taken also for the yonger sort, *Tyrones* or
such like. For where the Latine of venerable *Bede* hath
of King *Sigibert*; *instituit Scholam in qua Pueri literis e-*
rudirentur, the ^{e Habes & apud Caium de} English-Saxon hath he *peoole geyette* ^{Antiq. Cantabrig. lib. 1.}
7 on ðære cnihtes 7 geonge men geyette 7 getyde
7 laþde. i. *hee instituted a Schoole, and placed in it*
Cnihtes (Knights) and yong men both furnished and lear-
ned. At this day a *Diener*, seruant, or vallet is both in
Alemanique and *Belgique* called *Cin knecht*. And to
this sense in *Cnihtas*, in the translation of *Bede*, per-
haps hath *tyro* and *tyrocinium* allusion, in those Monks
which thereby expresse somtimes a Knight and Knight-
hood. But, as it goes for the Titularie name of this
Honor, I suppose it rather for a *Minister* or *Servant*,
denoting that one which had vndertaken the Order
was a Martiall minister or seruant, known and as it
were in perpetuall seruice retained for the State. And
that as *Comes* and *Baro* from their more generall signi-
fications became to be what they are, so this of *Cnyht*
or *Knight*. For plainly its applied to the office, to which
their Honor bound them, not to their age. As appears

f v. *Verflegan*.
pag. 319.

g *Bracton. lib. 2.*
de acq. rer. dom.
cap. 16. & 35.

h 30. Ed. 3.
fol. 18. 2.

in Our old word **Rodknights** (that is, *Riding Knights*,
f or *Knight riders*) which were such as held their lands
by the service to Ride vp and down with their Lords
de Manerio in Manerium, which vnder *Henric III.* be-
fore *William of Raleigh* was adiudged s to be cause of
Ward and Marriage, *Stephen of Segraue* being then (as
hee might haue good reason) of a contrarie opinion.
They were called also **Rodknights**; and in one that
translated diuers of the *Saxon* laws, they are thus re-
memberd: *Si hoc fit* (hee means if fighting were) *in*
domo hominis quem Angli vocant Rodenht, alij vero
Serhendman. The **Serhendman** was the *Saxon* Six-
hyndmon .i. one whose worth was valued at .x. shil-
lings. In our law they are stiled *Milites* and neuer *E-*
quites. Yet so that *Miles* is taken for the self same
with *Chiualer*. For in the Writs of Parlament beeing
in Latin, to the Barons, *Chiualer* is alwaies as an addi-
tion so exprest in *French*, because it seems euery Ba-
ron fit for that Court is at least supposd to bee a
Knight, and most commonly is so. And where in a Writ
of h Mesne the Lord Paramount was namd *Iohannes*
Tournour Miles, and in the *distingas ad acquietandum*,
Iohannes T. Chiualer, it was held in Court that no er-
ror was by the variance. But in the common laws al-
so *Miles* is alwell taken for others as for Knights.
Sometimes it goes for *Miles gladio cinctus*, for one in-
deed Knighted, as before, in the *Magna assisa eligen-*
da, and elsewhere. Other times and very often it is on-
ly for a *Free-holder* of lands by Knights service. And
against *Miles* and *Tenant by Knights service*, were li-
ber *Sokemannus*, *Burgensis*, *Villanus*, *Tenant in ancien de-*
mesn, and *Seruientis* opposd. *Sokemanns* were but Tenants
in socage, which held by service of the Plough, or such
like. *Burgenses*, *Burgeffes*, men of Towns and Corpora-
tions, of personall only not feudall worth. *Villain* neer
the like, although applied afterward to Bondslaues. Te-
nants

nants in *Ancient demesne*, although they had their large libertie of discharge and quiet (as now) yet were reckon'd so farre from the worth of old Tenants by Knights seruice, that they had not rank amongst the *Liberi homines*. Therefore in the writ of *Right Close*, the Tenure must not be laid *per liberum seruitium*, because (saith the Register) no *Free man* may bring that writ, and whereas, by the Statute of *Merton*, *quilibet liber homo*, may make an Attourney, it was adiudged that Tenants in *Ancient demesne* were not in those words comprehended. And in an action of *Disceit* against ^k *William Mamman* and others, by the Abbot of *Beaulieu* touching the Manor of *Farendon*, which the Abbot claim'd as *ancient demesne* by the gift of King *John*, the issue being whether part of it were *Ancient demesne* or no, the Defendant, *Petit quod inquit ratur per Milites, & preceptum est Vicecomiti quod venire faceret coram. H. le Bigod in proximo aduentu suo ad partes illas omnes Milites predicti Comitatus ad recognoscendum, &c.* Where note, both *Ancient demesne* triable by the Country, and also that *Milites* (vsd for *liberè tenentes*) as it were excluded the Abbots Tenants, being, by reason of their tenure, not *inter liberos & legales Homines*, or fit to be in a Iurie. These distinctions, euen still hold. By *Seruientes* (^l *Servants*) were those vnderstood which either by perpetual couenant, or temporary pay, were bound to the warrs, not by Tenure, as the *Milites*, or tenants by Knights seruice. *Nec miles nec seruientis litem audeat mouere*, saith one of ^m *Barbarossa's* *Militarie* laws, and vpon the writ of sending foure *Milites* to see the sick in an *Essoin de Malo lecti*, it's not sufficient (saith *Bracton*) *si Vicecomes mittat seruientes, milites enim esse debent propter verba breuis*. And these, by reason of their pay, which by couenants was most commonly for life, or diuers continuall yeers, were also calld *Solidary*, (whence our word *Souldiers*, the Spanish *Soldado*, the French

i Temp. Ed. 1.
tit. Attorney
102. & le case
21. Ed. 1. Ms.
plus plein &
la est adiudge.
k Placit. coram
Rege de Temp.
H. Bigod Pasch.
44. Hen. 3. Rot.
17. Berk.

122. Ed. 3.
fol. 18.

m Radevic, de
gest. Frederic. 1.
lib. 1. cap. 26.

n *Cæsar. de Bel.*
Gallic. 3. Nicol.
Damascen. ap.
Athenæum dip-
nos. lib. 5.

o *Ludovic. Vi-*
ues de Caus. cor-
rupt. Art. lib. 2.
 p *In Conf. Bri-*
tan. art. 88.
 q *Constantin.*
Themat. 6.
 r *C. iii. de ero-*
gat. milit. armo-
ne. l. 1. & de
excoſſione. l. 2.
 s *Eustath. Ante-*
cessor. περὶ χρο-
νων, in περὶ β.
ημερ. §. 6.

French *Soldat*, and such like) because of the *Soldata*, or *Solidata*, (the proper name of their Salarie) which they receiv'd. *Soldata vero* (say the *Fendalls*) dicitur quia plerunq³ in solidorum donatione consistit: quandoque autem in Vino & annona consistit. I will not deriue here the ⁿ *Soldarij*, or the Σολδάρῃοι, which are mention'd for such as liu'd as *Denoti*, *Ambacti*, or neer followers about great men, among the old *Gauls*, I dare not, what euer others. Yet the name of *Miles* notwithstanding hath as well its fit application to a common hired souldier, as to him that serues, by reason of his tenure, and so comprehends both them two, and the personally honor'd Knight. But them two, by reason of their seruice to which their continuall rewards bind them; the Knight, because that after out of his own worth, or hopefull forwardnes, he is adjudged by some suprem Iudge of Chivalrie, worthy that dignitie, the charâcter of his qualitie in his creation perpetually remains. These Knights (it seems) were anciently call'd *Baccalaurei*, or Bachelors, a name corrupted out of *Batalarij*, from the French *Batailer*, perhaps that so they might be opposed against the *Vexillarij*, or *Bannerets* (of whom anon) because the Bachelors displai'd not a Banner, but only had good place of one in the armie, and so exercis'd themselues in *Battell*, whence the same name was, it may ^o be, transfer'd to such as tooke the first degree in the *Militia Togata*, of the Vniuersitie. The diligent and learn'd President of the Parliament at *Rheims*, p *Bertrand d'Argentre* fetches the name of Bachelor from Βακκαλλῆοι, so called in the Eastern Empire, διὰ τὸ ἐπακολουθεῖν τῇ στρατιῶτι, καὶ τὰς τεγοὰς αὐτῶν ἐπιφέρειν, i. because they followed the Armie, and carried the Viltuall. For Βακκαλλῆος, is, saith q my Auditor, κεκλιμένος ὁ κύμιον, i. a kind of Cake or such like of a circular forme, nam'd in the r Code *Buccellatum* (and in some *Gracians* Βυκκίλατον) which *Geshofred* interprets

prets by *Biscuit*. But I haue not yet perswaded my self to consent with this learn'd *Bertrand*, nor yet to beleeu that I know the true etymon of *Bachelor*. Other coniectures are of it, but none that I dare relie on. The name is occurring in old *Storie*, as *Chiualeirs ieunes Bachelers*, and *Banniers* and *Bachiliers*, for *Bannerets* and *Bachelers* in *Froissart*; and some passages in *Adam Myrmoth*, and others. In no ancient Nation almost hath been wanting some honor proportionable to this of Knighthood. Of the *Romans* and *Gresians* something alreadie. The *Carthaginians* vsd for euery Militarie voyage, to giue him, that had gone, a *King*. Euery man mongst the *Macedonians*, vntill he had slaine an enemy, went girded with a *Halter*. And no *Scythian* might drink of a specially honored cup mongst them, vntill hee had embred himself in an enemies blood. Next, of their *Degradation*. The form of that will best appear in examples. First of *Sir Andrew Harkley* vnder *Edward 11.* made Earl of *Carliel*, and soon turning traytor. The King sent his Commission to *Sir Anthony Lucy* a Knight of that Countrie, to arraign him. The Acts and words of *Sir Anthony* in this businessse, the rather because the degradation from another Dignitie is included in them, out of an old *English Chronicle* I thus transcribe to you. *The same Andrew was take at Cardoill (Carleill) and lede vnto the Barre in manner of an Erl worthyly arrayede, and with a sword gert aboute him, and hosed and spored. Tho spake Sir Antonie in this mannere. Sir Andrew, quoth he, the Kinge dede vnto you much Honor, and made you Erle of Cardoill, And Thou, as a traytor vnto thi Lorde the King, ladedst his people of this Countrie, that should haue help him at the battaille of Beighland, away by the Countrie of Copeland, and thozugh the Crldome of Lancaster. Therfore our Lorde the Kinge was scomfited there of the Scottis thozugh thi treason and fallenes, and if thou*

τ κρινος.

υ πορσεια.

x Herodot. hist.

δ. & Aristot.

Politic. ζ. cap. β.

vbi & exempla

placeta.

y Frucl. Temp.

Caxton Ms.

[Their]

haddest come betymes, he had hed the maistrpe. And all that trefoun thou dedest for the somme of Gold and Syluer, that thou vnderfeng of Iames Douglas a Scotte, the Kinges enemye. And our Lord the King is will is that the ordre of Knighthode, by the which thou vnderfeng all in honoz and in wurthipe oppon thi body, ven all brought vnto nought, and thi State vndon, that other Knights of lower degree, now after the be ware, the which Lorde hath the auanced hugely in diuerse Countrees of England: and all now take ensample by the, * here Lorde afterward for to serue. Tho commanded he a knaue anoon to hewe of his spores of his heles, And after he lete breke the swerd ouer his heed, the which the Kinge him gafe to keepe and defende his lands therwith when he made him Erl of Cardoill. And after he lete him unclothe of his Furred Taberd, and his hooode, and of his furred Corys, and of his gyrdell, and when this was done Sir Antonie said him; Andrew, quoth he, nowert thou no Knight but a knaue. And so gaue iudgment on him that hee should be drawne, hangd and quarterd, and his head set on London Bridge, which was executed. Walsingham in his *Trodidigma* remembers this, but briefly. And one addeth that he was ^a *Calceis & Chirothecis exutus* also. Some difference is in that of Sir Ralph Grey condemn'd of Treason by the Earle of Worcester high Constable of England, vnder Edward iv. at Doncaster. The ^b preamble of the iudgment was thus: Sir Ralph Grey, for thy treason, the King had ordain'd that thou shouldest haue had thy spurs striken off by the hard heles, by the hand of the Master Cooke, who is here readie to do as was promised thee, at the time that hee tock off thy spurs, and said to thee as is accustomed, that and thou be not true to the soueraigne Lord, hee shall smite off thy spurs with his Knife hard by the heeles; and so shew'd him the Master Cook readie to doe his Office with his weapon and his Knife. (Of this more where wee speak of the Order

of

^a Th. Auensburi-
e apud Cam-
den in Brigant.

^b I. Stow.

of the Bath.) Moreover Sir Ralph Grey the King had Ordeind, here thou mayest see, the Kinges of Armes, and Heralds and thine own proper coat of armes, which they should teare off thy bodie, and so shouldst thou as well be degraded of thy W^rship, Noblesse and Armes, as of thy order of Knighthood. Also here is another coate of thine Armes reuerſed, the which thou shouldest haue worne on thy body, going to thy death-wards; for that belongeth to thee after the law. Notwithstanding, the disgrading of Knighthood, and of thine armes, and Noblesse, the Ring pardoned that for thy noble Grandfather, who suffered trouble for the Kings most noble predecessors. And then hee gaue iudgement on him. For a Corollarie to our Knights, I adde that of Iehan le Breton in his Chapter De appels de Mayhems; speaking thus in the Kings person: *Aucuns trespasses sont nequedent plus punnissables, si come trespas fait en temps de peas a Chiualers au a autres gentz Honorables par Ribaus & par autres Viles personnes, en quel cas nous volons, q^d si ribaud soit atteint a la fuyte de chescun Chiualer, qu'il eist fern par felonie sans desert de Chiualer q^d le Ribaud perd son poin d' ont il trespasſa.* That a base fellow should loose his hand for striking a Knight, excepted in time of Ioustes or Torneaments. Of other particular attributes to Knight, by reason of distinct orders, presently: after we haue first spoken somewhat of Esquire. That name challenges the next place here, although not by precedence, yet because it is not so peculiar to certaine time or place, as the Orders, and no more then the generall name of Knight.

c De Degradatione Militum consulas licet Segarum lib. 2. cap. 4. huc non libuit transferre.

Escuyer. Scutifer. Σκωτρίτης. Armiger. Attendance by Esquires on the ancient Gaulish Knights. Schilpoz. Shield-knaps. Knaue. Grand Escuyer. Tzagga. Fine ranks of Esquires. When in England it began to

be honorarie. The Collar of S S. How Armiger became significant as in our daies. Peers. Lex terræ, and Amittere legem Terræ. Exposition of gents de lour Condition in the Statut de Proditoribus. Richard Earle of Cornwall, brother to Hen. III. would not acknowledge the English Barons his Peers. Triall by Peers. Amerciament by Peers. How a Bishop partakes of the prerogatives of the greater Nobilitie. Pares Curtis. Douze pairs du France. Their institution. Patricius. Βασιλεὺς πατρις. אביר given to Ioseph by the Egyptians.

CHAP. X.

AS most other Dignities had their beginning out of some Officiarie performance, so that of ESQUIRE, as we call it, or, as the French, *Escuyer*. Both doubtlesse comming from *Scutifer* or *scutarius* (this the later Grecians haue in their Σκετάρης) which denoted him that bare the Shield or armes of his Knight. Thence also *Armiger* and *Scutigerulus* are so vld by *Plantus*; and of *Butes*,

a In *Casina*.

—hic Dardanio Anchisa
Armiger ante fuit fidusq; ad limina custos.

b *Æneid. 9.*

saith ^b *Virgil*. And *Tacitus*, of *Cartimandua* Queen of the *Brigantes*, a British people about now *Yorkshire*. *Spreto Venuso (is fuit maritus) Armigerum eius Vello catum in matrimonium regnumq; accepit.* So amongst the Grecians, *ἄσπιλος*, *ἄσπιδος*, and *ἀσπίνορος* are (in *Euripides* specially of the ancients) of like signification. And the old *Gaulish* Knights sate at their Round Table attended by their Esquires, whom *Possidonius* calls

εἰς τὴν

ε τὰς θυρεὺς ἀποφορῶντες i. bearing their Shields. Whom, I ghesse, the same with the two δικάται or Ministers which accompanied euery *Gauliſh* Knight in the wars. And that attendance, on their Knights at Table, well agrees with *Chancers* supposition of his Squire, that.

c Apud Atbenaeum Dipnosoph. 4. & Panfan. lib. 10.

Curteis he was, lowly and seruisable,
And kerste before his fader at the Table.

His Father was the Knight. In Holy Writ it is expressed by ^d יְשָׁרָא בְּלָדִים i. ferens arma. The *Longobards* and their neighbors called him *Schilpo* i. a Shield bearer. *Paule Warnfred*, of *Rosemond* wife to *Alboin* one of their Kings : *Consiliūmq, mox cum Helmichi, qui regis Schilpo, hoc est Armiger, & collactaneus erat, ut regem interficeret, inijt.* In like sense was the German ^e *Schildknapa*, or *Shield-knabe*, or *Knaue* vfd. So *Iohannes de Temporibus* is rememberd to haue been *Shield-knaue* to *Charles le maine* ; Latin *Storie* calls him *Armiger*. For howsoeuer time hath brought the word *Knaue* to a denotation of ill qualitie, it was the same with the French *Garçon* or *Valet*, or our English Boy or *Servant*, and perhaps alone somtimes vfd for *Escuyer* (as the word literally imports) in such sort as *Genus* is for *species*.

d 1. Sam. cap. 14 & 16.

e Verslegan.

Foꝛ none so proud that dare me deny
Knight noꝛ knaue, Chanon, Priest ne Ponne
To tell a tale plainly as they conne.

saith *Dan* ^f *Lidgate*. And old ^{*} *Ieffrey* :

f Prolog. in excid. Thebarum.
* Marchants tale,

As, foꝛ to spare in household thy dispence,
A true seruant doth moze diligence,
Thy good to keep than doth thin owne wife :
Foꝛ she will claime halfe part all her life.
And if that thou be sick so God me saue

Thy

Thy very olone friends oz a true Knaue
 Woll keep thee better, than the that waiteth aye
 After thy good and hath done many a day.

where Seruant and Knaue are as Synonymies. And knapa anciently, knab and knaue are but different in pronounciation or orthographie. The name of the French *Grand Escuyer* (he is Master of the Horſe) had, by originall, like reaſon, howeuer ſome will otherwiſe. *Lupanus* calls him *Magnus Scutarius*, and ſaies that *eius ſunt partes Regi Equum aſcenſuro vel ex eo deſcenſuro, auxiliatricem præbere manum, eiꝰqꝰ enſem & balteum liliatos præferre, vt olim Scutum, quod nominis nomenclatura oſtendit*. Hee coniectures they ſo cal'd him by imitation of the Eaſtern Empire, where the *Σκῆπτριος* or *Σκῆπτριος* vsd ſolemnly, in all places, and times, except ſpeciall feaſt daies (when it was the office of the *Τζαγῆ*, that is thoſe which provided the emperiall Shoes called *Τζαγῆ*) to beare before the Emperor the *Διόκεριον* i. *Diuum Velum* or Standard (as the French *Oriflambe*) and the *τὸ βασιλέως σκῆπτριον* i. the Emperors Shield in a caſe. But, why in diſquiſition hereof, one need flie to imitation, I ſee not, when the thing ſelf of bearing the Shield was ſo common, and in like forme, to moſt Nations. The reaſon of the name in theſe appears; and how it was firſt as others, officiarie, but became thence to be meerly honorarie. A ſinefold diuiſion of thoſe whoſe dignities are known by it, you haue in that our moſt learned *Clarenceulx*. The firſt and ^h chief of them are *Eſquires of the Bodie*, the ſecond, *Eldeſt ſonnes of Knights*, and their eldeſt ſonnes ſucceſſiuelly. The third, *eldeſt ſonnes of the younger ſonnes of Barons*, and others of the Greater Nobilitie. The fourth ſuch to whom the King giues armes with this title, or creates into it by honoring them with a Siluer Collar of *S S.* and ſiluerd Spurres, whence (ſaith hee) in the

g I. *Curopalat.*
περὶ ὀφθαλμ.
Παλατ.

h Omittit hoc
 primum genus
 Glouer Sommerſet in diuiſione ſua quadruplici apud Segarum lib. 4. cap. 14. But, in reading this diuiſion, remember the late decree about the *Baronets*, and the conſequences thereof. See it in the next chapter in part, and that *Tiptots* rule before pag. 341

the Western parts, they are called ~~White~~ *White* spurres for distinction from Knights that weare gilt spurres. The right of primogeniture in their lineall posteritie is accompanied also with it. The fift such as haue some eminent office in the Common-welth, or serue in som place of better note in the Household. And, as his obseruation instructs him, the name of Esquire began to be honorarie about Richard 11. And see in the Preface one made Esquire by patent with Armes giuen vnder this Richard. For that of the Collar of SS; a Iustice vnder i Henry vi. vpon the bench, thus: *If a writ of debt be brought against the Serieant of the Kitchin, in the house of the King, or against the Sergeant of an Office, in the house of the King, I shall name him Cook, and my writ is good enough, and yet hee hath a Collar, and is a Gentleman*, which I adde, because hee makes the place and Collar to giue but the name of Gentleman. Nor indeed is an Esquire in Reputation now other then a Gentleman of the better Rank, hauing his honor either from some particular of descent or Function, or created into it by the King, as into the first step of eminencie before common Gentry. Neither rests there any communitie now with the name and the Dignitie: as the word imports. Neither can I beleue that the interpretation of *Armiger* by the bearing of Armes, in that sence as to *bear armes* in Blazon is vsd, isto be admitted. The Armes signifi'd in *Armiger* are the materialls of Armes, and anothers armes, not his to whom the word was anciently giuen. And no otherwise was it in the ancients times of States now remaining, then vnder the Romans, and in such sence as in that of *Valentinians* indiscretion. *Mortem* (saith my ^k Autor) *Ælij mors Valentiniani longo post Tempore consecuta est, tam imprudenter non declinata, vt interfecti Ælij amicos Armigerosque eius sibimet sociaret.* And how *Esquiers* were by that name attendant

i Newton 14.
Hen. 6. fol. 15.
vide si vis, Au-
ctorem Reli-
quiarum, pag.
231. de S. Sim-
plicio.

k Tiro Prosper.
in Chronico, e-
dit. Pithœana.

1^W. Ordination.
Classis Regis Fr.
 in Adam Myri-
 muth. *Ms.*
 in Apud I.
Stou. eum in No-
titia Londini,
 pag. 86.
 n 13. Hen. 4.
 tit. Entries 57.
 v. etiam Mar.
Sanud. Torfel.
Secret. Fidel.
 lib. 3. part. 7. c. 1.

attendant on great men in the field, the stories of *Froissart* specially and the like instruct, where the meanest of the Armie also are titled by this name. And how Knights and Esquiers attended on Noblemen, and of their lueries, and number, you may see what is worth obseruation in that^m account made by *H. Leicester*, Cofferer to *Thomas Earle of Lancaster* vnder *Edward* the second. You may also remember the Retainerⁿ in time of *Henry* iv. of one to be *Esquire in time of Peace*. But, because it was the next to *Knight*, and both of them had their root in things of generous performance, no name happen'd fitter to distinguish the better sort of Gentlemen from *Knight*, and those (as I may say) of the vulgar Gentry.

These are all the generall Titles superior to Gentry. Of the particular Orders of Knighthood, by themselves, and those of Barons with the rest vpwrd wee call the *Greater Nobilitie*, the others beneath them the *Lesse Nobilitie*. And as Dukes, Marquisses, Earles, Viscounts, and Barons are *Peers*, and by that name specially known; in like sort Knights, Esquires, Gentlemen and Yeomen (being Free-men and Denizens) of all sorts in our Law are as of the same rank for the Title of *Paritie*. Therefore in the Grand Charter where no Free-man is to bee imprison'd, disseised, vtlawd, banisht, or otherwise made subiect to any Iudgement *nisi per legale iudicium Parium suorum, vel per legem terra*, i. but by the lawfull iudgement of his *Peers*, or by *wager of law*. For so is *lex terra*, vnder fauor, there to be interpreted: and *amittere legem terra*, that is, to lose the libertie of swearing in any Court is vsd by old^o Autors of our Law; for the Punishment of the Champion ouercome, or yeelding, in battell vpon a writ of Right, and of Iurors found guiltie in a writ of *Attaint*. And *Vadiare legem*, and *facere legem*, are vsuall in euery dayes records of this age: neither in those

o *Glanuil. lib.*
 2. cap. 3. & 19.

those elder times was any triall more frequent both in Reall and Personall actions, then *Ley Gager*, howsoever since it is restrained to some two or three personall actions, as *Det*, *Detinue*, *Accompt*.) That *Parium suorum* hath been in cases, where trials of criminall matter in fact have been, so alwaies interpreted that, what lay Baron soever be arraigned by inditement of Treason, Felonie, or what is capitall, hee shall be tried by Barons (and vnder that name I include all about Barons) and not by any of lesse Nobilitie, the rest not being his Peers, But any inferior man in like criminall causes hath his triall indifferently by Knights, Esquires, Gentlemen, or Yeomen, which in law are taken for *Pares*. The like interpretation vpon exception, was made in the arraignment of Sir *Nicholas Throckmorton* vnder p Holinshed.

Q. Mary of the words *soit attaint per gentes de leur condition* .i. be attainted by men of their condition, in the *Statut de Proditoribus* of xxv. Ed. III. and Gentlemen, Esquires, and Yeomen were indifferently held as men of his condition, although he had the honor of Knight-hood. Nor is the common practise at this day otherwise. Vpon that priuiledge of the Grand Charter, *Richard Earle of Cornwall*, sonne to King *Iohn*, grounded his answer, when vpon his opposition in clayming his own interest, against a grant made by his brother *Hen. III.* to one *Waleram* a Dutchman, of a Mannor indeed belonging to his Earldome, he was, by Letters required by the King to permit *Waleram* quiet possession, but with a befeeming answer, hee shewed his own right, maintained it, and offerd q 28-Hen.3. in Matth. Paris. *Curia Regie subire iudicium & Magnatum regni. Rex vero & Iustitarius* (the words are in *Matthew Paris*: and this Iustice was *Hubert de Burgo* Chief Iustice of England, and then newly created Earle of *Kent*) *audientes nominare Magnates, maxima sunt indignatione successi*. Hereon the King verie hastily and much mou'd, inioyns his brother either to

Y y

render

render quiet possession to *Waleram* or depart the English soile. But the Earle, constantly : *quod nec Waleramo ius suum redderet, nec sine iudicio Patrum suorum à regno exiret.* Which was spoken with more iudgment then what hee answerd to the Baronage vpon his return out of *Germanie*, where, by one faction, he was chosen Emperor. The Baronage required his oth, for a peacefull aide and vnitie with them in ordering the State, and the matters touching his stay in England, but hee vtterly refusd it, and with looks of intermination, adds, *Non habeo Parem in Anglia : Filius n. Regis præteriti sum & frater presentis, Comesq; Cornubia.* For plainly, in the Noble Baronage of England, all are Peers, Precedence of Birth, or title notwithstanding ; that is among themselues, not to the King. Which *Bracton* thus affirms : *Parem non habet (Rex) in Regno suo, quia sic amitteret preceptum, cum par in parem non habeat imperium :* and thereto one of our ^r yeer-books expressly accords, making yet as if, I know not vpon what ground, that till *Edward 1.* his time (who, they say, ordaind, he would be sued by petition) the King might haue been commanded by a *Pracipe*, as any other subiect, which includes some more Parity then Royall Maiestie can admit. But, as a most vnderstanding Iudge hath obserud, its not likely that euer the law could be so : and by *Bracton* its manifest that vnder *Henrie 111.* it was not so. In whose name should the Writ be directed ? I know some question hath been anciently touching the ^r high Constable of *England* for this point. I must not here dispute that. But these Peers haue, by interpretation of the Grand Charter and vse of the Common law, place only in criminall causes now, and capitall, not in triall of common pleas. And in Capitall so only, that then Barons are tried by Barons when vpon Inditement they are arraigned. For if an Appeale of Murder, Robberie or the like be brought against a Baron

t 21. Ed. 3. fol. 3
b. & vide 25.
Ed. 3. fol. 55. b.

f Stanford in
Prerog. Reg. cap.
15.

t v. Kelway fol.
171. in 6. Hen. 8
& Br. tit. Peti-
cion 12. & tit.
Prerogat. 31.
& Matth. Par.
fol 563. de Co-
mune Cestria.

Baron, he is (it being the suit of the partie) to be tried by a Common Iurie. That difference hath time produced ; as likewise another part of the Grand Charter touching the Amerciament of Earles and Barons, *per Pares suos, & secundum modum delicti*, is, by vse in the " Common law, grown verie diuers from what the words are. And the amerciament (for the *in misericordia*) of an Earle, Baron, and Bishop is fiue pound in certain, and the books giue the reason where that amerciament occurs, because they are *Peers of the Realm*. And since Dukes haue been here, theirs is accounted * ten pounds. But for the Paritie of those which should amerce them, it seems that euen when the Grand Charter was granted the Barons of the Exchequer and the Kings Iustices were held for their sufficient *Pares*. Out of *Bratton*, is my Testimonie, *Comites verò vel Barones* (saith hee) *non sunt ameriandi nisi per Pares suos & secundum modum delicti & hoc per Barones Scaccarii, vel coram ipso Rege*. Therefore in a Writ of Right brought against Henry Earle of Northumberland vnder Henrie vi. where, vpon Battell ioynd and default, iudgment finall was to be giuen against the Earl, with the *in Misericordia*, the addition, in the expressing of it on the Bench, saies, *Mes in tant que le Counte est vn Peer de Realm il sera amercie par ces peers, solong, le statute & pur ceo Nous mittons ameriament en certain*. And, although in this point of Amerciament, a Bishop be in the same degree with a lay Baron, yet for triall z by his Peers in capitall crimes he is otherwise, because that is personall ; and his being a Baron is *ratione Officii & Tenure*, not of personall Nobilitie. Yet also in cases touching his estate, as in Reall actions, or personall (which may touch his Realitie) hee hath the prerogatiue of a lay Baron, as not to haue the Iurie returned vpon a *2 Venire facias* without a Knight in it, which, for both lay and spirituall Barons, is allowed

u Vide *fic Casum* Griefly. *Comment. 8. D.* *Coke fol. 40.*

x *19. 2d. 4 fol. 9. v. 38. Ed. 3. fol 31. a. 21. Ed. 4. fol. 77. Br. tit. Amerciament.* 47.

y *1. Hen. 6. fol. 7. a.*

z *Temp. Hen. 3. tit. Trial. 142. de Episcopo Rossensi. a 13. Ed. 3. Challenge 115. & Enquest. 43. & 8. El. 2. Dy. fol. 246. vide Plowd. Com. 1. c. Newdigat. & 14. & 15. Eli. 2. Dy. fol. 318. a.*

for a good challenge to the Array, as a privilege of Nobilitie. The reason of that double Parity in England, that is, that all Barons and Dignities about them are Peers of the Realm, and all other vnder them are Peers also amongst themselves, I imagined to proceed from the Feudall Customes of *Pares Curtis*, *Domus*, or *Palatij*. For as all Tenants either Knights, Squires, or Yeomen (Freemen) to the King or Subiect, are in regard of their Lords Court, and their own like Tenancies, *Peers*, known by that name of *Pares Curtis* in the Feudalls, so Barons, Earles, Dukes, and the like, being with vs in England Tenants in regard of their Baronies, Earldomes and Dukedomes, only (except those ancient possessors of XII I. Knights Fees and a third part, which were so *Pares Baronum* also) to the King, or rather to the Crown, had amongst themselves a speciall and distinct Parity, by reason of their Lords sole Maiestie; and might not amisse bee stiled *Pares Regij*, or *Corone*, because the very names of their Dignities supposed their Tenures of greater note, and of the Crown necessarily and immediatly. Whereas the other inferior Dignities as they had to do with Tenures or expresse Offices, were farre more common as they had regard to subiects. Although in this difference, a sufficient exactnes of reason be not, yet I suspect that a better is hardly found. The *Pairs* and *Pairries* of France, or their *Douze pairs* are of another kind, and as by a speciall honor of State so calld. Of them were anciently vi. lay and as many ecclesiastique. The lay were the Dukes of *Guienne*, of *Burgundie* and *Normandie*, the Earles of *Thelouze*, *Flanders*, and *Champagne*. The ecclesiastique, the Archbishop of *Rheims* (in regard of his prerogative of anointing the King, chief of them all) the Bishops of *Laon*, & *Langres* (in reputation Dukes also) the Bishops of *Beauvais*, *Chalons*, and *Noyon*, Earles. Of these, the Earldom of *Flanders* being now in another

Do-

Dominion, and the other five lay Dignities vnited to the Crown of *France*, the Ecclesiastique only remain. But so, that the pleasure of the State hath since reordained diuers other *Pairries* (as they call them) *Bretagne, Bourbon, Anjou, Berry, Orleans*, and others. Their Dignitie claimed precedence of what other Princes of the bloud soeuer; and its reported that at the Coronation of *Charles VI. Philip* the first of that name Duke of *Burgundie* had place of his elder brother *Lewes* Duke of *Anjou*, vpon this reason. But at the Coronation of *Francis I. the Q. Dowager Catharine* disliking that any of the later instituted Peers (those ancient being now extinct) should haue preeminence of the Kings children, so ordered that her other sonnes all clothed in the habit of Peers, should go immediatly after the King. The first creation of them by the common opinion is referd to *Charles le magne*, and some neater iudgments dare follow it. But its not likely that they were instituted vntill the Dignities of Duke and Earle grew Hereditarie, which was not till after *Charlemagne*. Much lesse should iudgment referre them to our *British Arthur* (a time more then *610*. yeers since) as some do, perswaded by a tradition in our *British* storie, which the great Lawier *Hotoman* also assents to. Indeed in *Geffrey of Monmouth* they are spoken of by the name of *XII. Consules*, in the life of *Arthur*; and *Robert of Glocester*, in *Arthur*, calls them the ^b *Doffepers* of *France*. Another and a reformed opinion is, that about *610. C. LXXX*. They were instituted by *Lewes VII.* which I could haue soon credited had I not seen that the *British* storie turnd into Latine iust about *Lewes VII.* his age by that *Geffrey of Monmouth*, as also ^c *Geruase* of *Tilburie* in his *Otia Imperialia* dedicated to the Emperor *Otho IV.* euen next that very time, had mentioned the *XII. Peers* generally, with reference of them to *Arthur*. Which, it seems, they would neuer haue don, although

Du Haillan.
liure 3. Du Tillet,
Plusours.

Cl. Fauchet de
Dig. lib. 2.

^b *Douze Pairs.*

^c *Hotoman.*
Francogall. cap.
14. & Gaguin.
Chron. 4. cap. I.

although their professions had been meer Poeticall fiction, had the name been in their present ages newly instituted. And many think (and not without good reason) that the *British* storie was, although of no great credit, yet ancient before the translation. Others^d referre them to K. Robert or Rupert. He raigned twixt CIO. and CIO. xxx. I will beleue that about him they might haue their originall, because before him no such testimonie, as is sufficiently credible, instructs vs of them and the number. But I will rather here play the meer *Sceptique*. Yet that before this *Leues*, France had its *Cour de Pairs*, or *Conuentus Parium* (which after the institution of the *Douze pairs* kept the name) is plaine by Fulbert Bishop of Chartres his mention of that *Conuentus* in his Epistles. Hee liud vnder K. Robert. Neither were they, by institution, ^e otherwise then as speciall Priuie Counsellors of State. And doubtlesse had their name of *Pares* from a proportionat place in Court to that of the *Pares Curtis* in the Feudalls. And were titled from the Paritie twixt themselues, whence an old Romant^f calls them *Compagnons*:

*Assez de mal me fit vostre oncle Ganelans
Qui trahit en Espagne les douze Compagnons.*

So do they bo'h in France, with vs, and elswhere well interpret the *Persian* $\xi \mu \rho \acute{o} \tau \iota \mu \alpha \iota$ i. as if you should say, *compagnons en honneur*. Some, and those of no small note, haue thought that the French name of *Pairs* came out of *Patrices* or *Patricij* which indeed were of like Dignitie in the Declining Empire, and ^a first^b instituted (farre different from those occurring in the elder *Roman* storie) by Constantine the great. And howeuer in a Constitution of Theodosius and ⁱ Valentinian, any that was twise Consul had precedence of a *Patricius*, yet *Sublimis Patriciatus honor* (by the Emperor^k Zeno) *ceteris omnib^o antepositur*, & in the gift of it to^l *Importun^o* by Theodorique,

^d De Villiers ad
Fulberti Ep. 96.

^e Bodin. de Re-
pub. 3. cap. 1.

Tillius Comm.
de reb. Gall. lib.
2. alij.

^f Gualter d'
Auignon chez
Fauchet de Digi-
nit. 2.

^g Xenoph. Cyro-
ped. 2.

^h Zosim. hist.
2. vide verò li-
bri huius ex-
tremam.

ⁱ Nouell. tit. 46.
edit. a Pith.

^k C. de Coss. l. 3.
^l C. de De-
cur. l. 66.

¹ Cassiodor. Var.
3. epist. 5. vide
Subscript. Priui-
legio Tertulli
Censorio Casi-
nensi.

donique, it's call'd *munus plenarium Dignitatum*. The deduction of it is from *Pater*, and as if they were call'd the Kings or Emperors Fathers. Οὐς ἡμεῖς ἐν τάξει πατέρων ἀγομεν ἡμετέρων, saith ^m *Iustinian* of them, which in a manner is interpreted in that of his also ⁿ *Qui à nobis loco patris honorantur*. Whence a *Patricius* is call'd Πατήρ τῆς Κοινῆς, i. *Father of the State*, and ^o Βασιλεὺς πατήρ, and, by composition of the word, ^p Βασιλεοπάτωρ, wherewith the Emperor *Leo* (about *ccccxc.*) honor'd *Zantzas* father to his delicate Concubine *Zoe*, τὸ ἀξίωμα χειρουργήσας μὴ πρότερον ὄν, i. hauing newly inuented this Dignitie, which was not before, as *Cedren's* words are. Neither was it new then (as to some other Nation^s) but only in composition. For *Haman* in the letters of *Artaxerxes* is said to haue been so much & honor'd, ὡς τε ἀγορεύεσθαι ἡμῶν πατέρα, i. *that he was call'd our Father*: and that אֲבִיךָ *Abrech* proclaim'd before *Ioseph*, is by ^r the Chalde of *Onkelos* and *Ionathan*, and the *Hierosclymitan Targum* taken for *Father of the tender King*, or *tender Father of the King*, although some interpret it, *kneel down*. The title of *Patricius* was of such honor that *Charles le Magne* before he was crown'd Emperor, had it as an additament of Greatnesse. That it was as the same with *Μάγιστρος*, or *Magister* anciently, as a learned ^s man would, I haue not yet perswaded my selfe. But of *Peers* and *Patrices* thus much.

^m *Authent.* 81.
ⁿ in *Prefat.*

ⁿ *C. de Coss. L.*
S. Sancimus, V.
Cassiodor. Var. 6.
form. 2.

^o *Antholog. li. 4.*
^p *Luitprand.*
lib. 1. cap. 7. & 9.

^q *Esth. cap. 18.*
Comm. 8. & de
hac re confu-
las Plutarchum
in Lucullo.
^r *Genes. 41.*
Com. 43.

^s *Meurs. Gloss.*
Græco-barb. in
Μάγιστρος.

Bannerets. Chiualers à Bannier. Drappeau quarrè. Baron. Of France. Bannerets in England. The forme of making Sir Iohn Chandos a Banneret. Bannerets not created by Patent. Βανδον. Baronet. Baroneti fer Bannereti in old Monks. A Banneret discharged from being Knight of the Parliament. The new title of Baronet.

ronet created by our present Soueraign. The Decree of their precedence. Knights of the Bath, France and England. The forme of their creation with vs. The Riband they are to weare untill some Prince or Ladie pull it off. Knights of the Collar. Torquati: Order of the Garter. S. George; speciall particulars of him. The Round Table, Della Nuntiata. Order Du Toison d'Or. Of S. Michael. De Saint Esprit. De l'Estoille. De Croissant. Some obscure and obsolet Orders of France. De la Banda. Of S. Andrew. Of the Elephant. Of the Sword. Of the Burgundian Crosse, Di sangue di saluatore. Di Santo Steffano. Di S. Marco. Peetermen. *Why Religious Orders are here omitted.*

CHAP. XI.

OF ORDERS, some are Religious only, and destinate to some particular actions, as the *Templars* anciently, the *Hospitalars*, the *Ordo Teutonicorum* in *Prussie*, and diuers other of like nature, since instituted in *Italy* specially and in *Spain*, against the Turks, in such places where they are instituted, and being vnder some Religious Order, and meerly *de la Croce*, or of the Crosse. I reckon them rather as officiarie Knights then honorarie, and omit them, because also they occurre euery where els. Others are meerly Ciuill and honorarie. And, of these, some are such as haue their speciall honor in most parts of the Western Christendom, others only in the particular Countries where their first being was. The first sort of this last kind are **BANNERETS**, and of the **BATH**; and first of them *Bannerets*, are *Chiualers à Banier*, *Chiualers à drappeau quarre*, or *Equites Vexillarij* from their right of bearing a Banner, Standard, or Square Ensigne in the

the warres, with their Armes on them, whereas Knights Bachelors may not do so. The *Germans* call them Banner-heers. In an old French Autor: *Le Baron est in- nesty avec un Drappeau quarre: & le Banneret avec un drappeau in escusson*, that is, the Baron is made by giving him a square Ensigne, or Banner, but the Banneret, by an Ensigne in Scutcheon fashion, or a Pennon. And the Customs of *Poitou*, as *L'oyseau*, cites: *Le Comte, Viconte ou Baron peut porter Banniere, qui est adire qu'il peut en guerre, & en armoiries, porter ses armes en quarre: ce que ne peut le seigneur Chastellan, que seulement les peut porter en form d'escusson*. Yet now both with them and elsewhere the Square Banner is a proper and denominating Ensigne to the Banneret, which is one (saith the same *L'oyseau*) to whom the King hath given power to advance his Banner, although hee bee neither Baron, Viscount, or Chastellan, but he ought to be of good possession, and have vnder him x. Vassals, and such means as are able to maintain a troop of horse. Vntill about *Edward III.* they were not in England, as the learn'd *Clarenceux* well coniectures. That King created *John Coupland* a Banneret for his great seruice in taking *David of Brui* II. of that name King of *Scots*, in the battell at *Durham*. In the formall Creation of them in later time, the vse is, that betwixt two ancient Knights vshe'd with Trumpets and Heralds, the Deseruing bee brought before the King or his Lieutenant, bearing a Pennon or Guydon charged with his armes, the end of which, after some honorable speeches, is commanded to be cut off, that so it may be a square Banner. Somewhat like is that in *Froissart*, onely but in cutting of the Pennon. Where the noble *John Chandos*, before the successfull warre had by the Black Prince aiding *Don Piedro* of *Castile*. (*Froissart* corruptly, as in many other, calls him *Dampietre*) against the bastard *Henry*, brought his Ban-

t *Antonie de la salle* chez *L'oyseau* des *Grandes seig.* cap. 5. §. 50. & des *Cheualeis* à *Bannier*, vois *Pasquier Recherch. du France* Liu. 2. cap. 9.

u *Pat. 15. Ed. 3.* part. 2. memb. 22. & 23.

ner charged with his Armes, and wrapt vp to the Prince, with these words: *Monseigneur, voies cy ma banniere; ie la vous baille par telle manniere qu'il vous plaise la desueller, & que au iourduy ie la puisse lener: care (dieu mercy) i'ay bien de quoy terre & heritage pour tenir estate ainsi come appartient à ce.* Then the Prince and *Don Piedro* tooke his Banner and gaue it him vnfolded, answering him, *Iehan uees cy vostre banniere: Dieu vous en laisse vostre preu faire.* Whereupon the noble *Chandos* goes to his Company, and with much ioy on euery side, his Banner was aduanc'd and born by a Squire. But no Knight Banneret (saith *Segar*, now *Garret*) can bee made but in the warre, and the King present, or when his Standard Royall is display'd in in the field. Neither do the * Patents, which speak of any created into this Dignitie, proue that by the Patent they were made, but the recitallis of the Creation, and some reueneue given to the maintenance of the Honor. So are those of *Coupland*, *William de la Poole*, and *Reginald de Cobham* vnder *Edw. III.* and of *Sir Ralph Fane* for his seruice at *Mustleborough* vnder *Edward VI.* where the recitall is, by ignorance of him that drew the Patent, *Statum & Dignitatem Baronetti* for *Baneretti*, whereof more presently. In some old laws y of *Stotland* they are call'd *Banners* (which some deriue from the Banner being rent when the Pennon is took off) but there mentioned as they are among the number of *Parlamentarie Lords*. The name of *Bannier* and *Banneret* haue both some kinred with the old *Βάνδον*, whence *Βανδερ* for a *Standard Bearer*, in the *Grecians* of *Midle times*. *Vexillum quod Bandum appellant*, saith *Paul Warnefred*. And *Suidas*: *Βάνδον καλεῖσι Ῥωμαῖοι τὸ σημεῖον τὸ ἐν πλέμῳ*, i. the *Romans call their Ensigne in warre Bandum*. It's deriud out of the *Carian* language, z wherein *Βάνδα* signified *Victorie* (*Ninn*) into *Latin*, by some affirming that

x Rot. *Vascon.*
 x3. Ed. 3. memb.
 13. pro W. de
 la Pool. memb.
 1. pro R. de
 Cobham, &
 Rot. Pat. 4. Ed.
 6. pro Radul-
 pho Fane.

y Parl. 7. *Iacob.*
 1. cap. 101. &
 vide *Skene* de
Verb. significa-
tione.

z Steph. *Περί*
πέν. in Αλδ-
εαδα.

in Latine it was vsd for *Victorie*, or *Nixn*. The good luck, included in the interpretation, might allow it, but I rather think, the name of *Νικητήριον* applied to their *Labarum* (their Standard) bearing a symbole of our Sauiour, was the cause that made any man think that *Bandum* signified *Victorie*, which is comprehended in *Νικητήριον*. With this right of hauing a Banner, remember that which is already spoken of touching the ancient giuing of Prouinces to Dukes, Counts, and Marquesses, to which you may add that anon deliuerd, of the Turkish *Sanzacbeglar*. Although those Dignities are different, yet may they bee here well thought on. That communitie of the right of aduancing a square Ensigne charged with Arms, which both Barons and Bannerets enioy, was the cause why the name of *Banneret* and *Baronet* hath been by some confounded, and the one anciently written for the other. And therefore in a challenge to the grand Assise vnder Edward III. one was challenged *pur ce q^e il fuit a baner* (or as the Abridgment hath it, *a Banneret*) but it was not allowd, and the reason is giuen, *car s'il soit a baner & ne tient pas per baronie, il serra en l'assise* For, Barons are exempted from Iuries & Assises, & it seems, this question supposd a Banneret so neer a Baron in Dignity, that nothing should haue wanted but the tenure *per Baroniam*. And in another year^b Baronet is expressely for a Parlamentarie Baron, as, in the Annals of^c Ireland, *quadraginta Baroneti* are for x l. *Bannerets*. And the like occurring in other Monks and Storie, of that kind, is to be so vnderstood. No more of these Bannerets, after I haue transcribed a Writ of discharge of being Knight of the Parliament, because he was a Banneret, directed to the Sherife of Surry, for one Sir Thomas Camoys vnder^d Richard II. It speaks thus: *Rex Vicecomiti Surria, quia ut accepimus in Thomam Camoys Chualer, qui Bannerettus est, sicut quamplures antecessorum suorum extiterunt, ad essendum unum*

a 22. Ed. 3. fol. 18. a. tit. Challenge 119.

b 35. Hen. 6. fol. 46.
c Sub A. 1302

d Claus. 7. Rich. 2. memb. 32. in dorso.

Militum venientium ad proximum Parliamentum pro communitate Comitatus predicti de assensu eiusdem Comitatus elegisti, Nos, aduertentes quod huiusmodi Banneretti ante hac tempora in Milites Comitatus ratione alicuius Parliamenti eligi minimè consueverunt, ipsum de Officio Militis, ad dictum Parliamentum pro communitate Comitatus predicti venturi, exonerari volumus, and so commands him to chuse another. But that of BARONET became a new erected distinct Title vnder our present Soueraigne, who, for certain disbursments toward the Plantation in Ulster, created diuers into this Dignitie, and made it hereditarie. The particulars of the Patent shall instruct you. Ordinamus (saith the King) creximus constituimus & creauimus quendam statum, Gradum, Dignitatem, nomen & Titulum Baronetti (Anglicè of a Baronet) infra hoc regnum Angliae perpetuis Temporibus duraturum, and then giues the title to the Created, to him and his heirs Males of his bodie. And that he shall haue precedence in all writings, Sessions, and Salutations before all Knights, as well of the Bath, as Knights Bachelors, and also before all Banneretts, created, or hereafter to be created, excepted only illis Militibus Bannerettis quos sub vexillis Regis, in exercitu Regali, in aperto bello, & ipso Rege personaliter presente explicatis & non aliter creari contigeret. And that their wiues and eldest sonnes respectiue haue like precedence. That they should be impleded, and sue by the addition of Baronet. And that to the name of them, and the heirs males of their bodies in sermone Anglicano, & omnibus scriptis Anglicanis preponatur hac additio, videlicet Anglicè, SIR. And thar their wiues haue the titles of Lady, Madame, and Dame: with a grant, quod nec nos nec Heredes vel successores Nostri de cetero in posterum erigemus, ordinabimus, constituemus, aut creabimus infra hoc Regnum nostrum Angliae aliquem alium gradum, Ordinem, nomen, titulum, Dignitatem, siue statum, sub vel infra gradum, dignitatem,

nitatem, siue statum Baronum huius Regni nostri Anglie, qui erit vel esse possit superior vel aequalis Gradui & Dignitati Baronettorum predictorum. And further, that after the proposed number of c c. made, quod tunc nos non creabimus, vel praficiemus aliquam aliam personam vel personas in Baronettum vel Baronettos Regni nostri Anglie, sed quod Numerus dictorum c c. Baronettorum ea ratione de tempore in tempus minuetur, & in minorem numerum cedet & redigetur. Vpon point of precedence a great controuersie grew afterward between theise new Baronets and the yonger sonnes of Viscounts and Barons; and after the Counsell on both parts three seuerall dayes at large heard by his Maiestie in person, it was decreed, adindged, and established that the yonger sonnes of Viscounts and Barons shall take place and precedence before all Baronets. ——— And that such Bannerets as shalbe made by the Kings Maiestie, his heirs and successors vnder his or their Standard displaied in an Armie Royall in open Warre, and the King personally present, for the terme of the liues of such Bannerets, and no longer (according to the most ancient and noble institution) shall for euer hereafter in all places and vpon all occasions, take place and precedence as well before all other Bannerets whatsoever (no respect being had to the time and prioritie of their Creation) as likewise before the yonger sonnes of Viscounts and Barons, and also before all Baronets. And again that the yonger sonnes of Viscounts and Barons, and also all Baronets, shall in all places and vpon all occasions take place and precedence before all Bannerets whatsoever, other then such as shall be made by the King himself, his heirs and successors in person, and in such speciall case manner, and forme as aforesaid. ——— And that the Knights of the most honorable Order of the Garter, the Prinie Counsellors of his Maiestie his heirs and successors, the Master of the Court of Wards and Lineries, The Chancellour and vnder Treasurer of the Exchequer,

c 28. May. 10.
Iacobi Regis.

Chan-

Chancellour of the Duchie, the chief Iustice of the Court commonly called the Kings bench, the Master of the Rolls, the chief Iustice of the Court of Common pleas, the chief Baron of the Exchequer, and all other the Iudges and Barons of the degree of the Coife of the said Courts now, and, for the time being, shall, by reason of their Honorable order and employment of State and Iustice, haue place and precedencie in all places and vpon all occasions before the younger sonnes of Viscounts and Barons, and before all Baronets, any custome, vse, ordinance, or other thing to the contrarie notwithstanding. But, that no other person or persons whatsoeuer vnder the degree of Barons of Parliament shall take place before the said Baronets, except only the eldest sonnes of Viscounts and Barons, and others of higher degree, whereof no question euer was or can bee made. And in the same Decree his Maiestie further granted to knight the present Baronets which were then no Knights, and that the heires males of the bodie of euerie Baronet hereafter when he shall be of xxi. yeers, Vpon knowledge thereof giuen to the Lord Chamberlaine of the Household or Vicechamberlaine for the time being, or in their absence to any other Officer attending vpon his Maiesties person, shall be Knighted by his Maiestie his heirs and successors. And that the Baronets and their descendants shall and may beare either in a Canton in their Coat of Armes, or in an Inscutcheon at their election, the Armes of Vlster, that is, a field Argent, a hand Gueules. And also that the Baronets for the time being, and the heirs males of their bodies shall haue place in the Armies of the Kings Maiestie his heirs and successors in the grosse, neer about the Royall Standard of the King, his heirs and successors, for the defence of the same. And lastly, that the Baronets and the heirs males of their bodies shall haue two assistants of the Bodie to support the Pall, a Principall Mourner and foure assistants to him at their funeralls, being the meane betwixt a Baron and a Knight. I haue tran-

transcribed this, because out of it may be collected somewhat touching other Dignities ; and although a *Baronet*, being a descendible honor, is not properly amongst Knights, yet, because, by the Decree, a Knighthood is so due to it, I shall not be much subject to error of method for putting it here, as occasion also was offered. Those of the BATH were anciently amongst the old *Franks*. *Prisci Franci* (saith ^t *Du Tillet*) *ceremonias instituendis Equitibus multas adhibuerunt ; ut prius vigilarent diu, Balneisq; & alyis rebus uterentur. --- Quarum ceremoniarum usus memoria nostra perstat in Anglia, ubi viros eiusmodi vocant Balneorum Equites.* The eldest creation of them amongst vs remembered, is at the Coronation of *Henrie IV.* (for to talk of *Iulius Caesar's* knights of the Bath is the worst of what is ridiculous.) He then in the Tower made *xlvj.* and at Coronations, Royall Marriages, Christning or Knighting the Prince and such like were wont many to be made. The particulars of the more ancient forme of Creation, are at large by others & deliuerd ; and I had rather refer you to them then transcribe so much. In these times the chief ceremonies are (not much differing from the old) that such as out of the fairest flowers of Nobilitie are to be thus honored, the ^h day before the creation, heremit-like in ash-colour robes, in a hood and a linnen cap, and booted, go to Praiers, there to offer themselves first to God ; then, attended euery one by two Esquires and a Page (remember here the *Trimarcisca* which we speak of out of *Pausanias*) they sup together. Thence into a chamber. Where euerie one hath his bed furnished with red Covering, charged with his Armes, and by, his bathing Tub couerd with linnen clothes. In this, after some deuotions they wash themselves. Next morning they are raised with Musique. Then the Constable of England, the Marshall, and others hereto by the King appointed, giue euery of them his oth, binding him to
the

f Idem mos in Hispanis olim
Hicronym. Roman. apud Menen. in Equest. Ord. vbi de Banda. Ad equestrem dignitatem veteris ritus & solennes reuocasse *Franciscum I.* Galliarum Regem scribit *Hadr. Iunius in Batauiæ cap. 19.*
g *Segar, Honor Milit. lib. 2. cap. 11.*
h *Cauid. in Ord.*

the specall honor of God,his Church,and the King,and to the defence of Widows, Virgins, Orphans. Then vsherd by the Kings Musicians and Heralds-they go in their Heremit-like weeds, to Morning Prayer, whence they are in like forme brought into their chamber. There they change their habits, and put on a red silk robe,a white hat,with like feathers vpon a linnen cap, and white Gloues. Then they take horse, their horses bearing a Crosse on the forehead. Before euery of them, their Pages on horseback bear a Sword hatcht with gold in a Belt,and on it gilt spurres hanging.The two Esquires riding on each side. Before them,Trumpets. In this solemnitie they go to Court,where,by two ancient Knights,euery of them is led to the King. The Page deliuers the Sword and Belt and the Spurres to the Lord Chamberlain;he,with great reuerence, to the King. The King girds the Knight with it, and commands the two ancient Knights to put on his Spurs, and they were wont,saith the learned *Clarencoulx*, to kisse the created's knees, with an acclamation of best wishes. Then they dine all together, sitting all on one side of the Table,euerie one vnder his Shield.They go to Euening Prayer to the Chappell,there offer their Swords,and with another Oblation redeem them. As they come back,the Kings chief Cook, shewing them his knife,warns them that they proue themselues good and faithfull Knights,which,if they doe not,he menaces them to cut off their Spurs. On the Coronation day they weare a blew robe, and wait girded with their Swords and Spurr'd,hauing on their left shoulder a hood and a ribband or such like of white silk: Of this ribband,thus *Segar Charter*,describing the old fashion. *He shall be apparelled in a blew Gown, with the Manches open in the maner of a Priest, and he shal haue at his left shoulder a lace of white silk hanging, which he shall wear vppermost on his Garment, so long till hee haue*
gained

gained honor in *Armes*, and bee recorded by some noble Knights, Esquires, and Heralds of *Armes*, for som memorable deeds done by him, or by some Noble Prince or Noble Ladie, which may cut away the lace from the knights shoulder, saying Sir, we haue heard much of your renown, and that you haue done in diuers places to the great honor of Chiuallrie for your self and him that made you knight: Therefore reason would that this lace be taken from you. This Order is now speciall and in another Rank before common Knights, yet it seems that anciently none were at all knighted but thus, if you regard only the chiefeft of the ceremonies. Remember what we haue before out of *Ingulph*. And for the Vigils, see the^h relation of them kept in the Temple at the knighting of Prince Edward of Caernaruan. And I remember Nicholas Upton that wrote *de re Militari* vnder Henrie v. i. speaks of that wearing the Riband as belonging generally to Knights. Most Knights then were in the more ancient daies as Knights of the Bath; for the more ancient ceremonies of creation remain in them only. And therefore, howeuer the name hold not so vniuersally, its not amisse to make them (as Banners) such as haue, or haue had their distinct honor not so much limited to any particular State.

^h Florilegius
sub A. 1306.

Those two, *Bachelors* and of the *Bath*, you may comprehend vnder the generall name of *Equites Aurati*, or *Canalieri di sprone*, as *Sanfonino* calls them, i. knights of the spur. And most of the other Orders, which are appropriat to their particular Countries, you may with him stile *Canalieri di Collana* or *Equites Torquati*, i. such as for a speciall ensigne of their honor, haue som speciall Chain, Collar, or such like ornament denoting it. I iterat speciall, because also others haue the right of weating Collars giuen them, as it seems, in that of *Iohn Gower* a Noble English Poet (vnder Richard 11. and Hen. iv.) buried in the North side of *S. Mary Oueries*

A a a

Church

i Torquum da-
tor dictus A-
thelstanus Anti-
quiss. cuidam
scriptori apud
Henric. Hun-
tingdon. lib. 6.
& de Torquibus
a Romanorum
Imp. datis
non est vt
quid hic quis
expectet.
k Froissart.
vol. 1.

l Periscelidis
sine Garterij
Ordo.

Church in *Southmark*, with his statue on him, his head circled with a Chaplet of red Roses, and about his neck a Collar of S S. But they haue them as speciall gifts of priuat fauor, and as additaments to their honor, not as a note of their Order, except only such as are created Esquires by a i Collar of S S. giuen. Therefore *Sanfouino* speaking of Knights Bachelors, or of the Spur, *Portano* (saith he) *similimente la Collana come i Prencipi, come puro dono de chi li crea, & non come Segno d'ordine alcuno di Caualeria regolata.* Such kind of gifts are anciently found in the stories of *Pharaoh*, *Mordechai*, and passages of the *Maccabees*, and in the *Torques*, *Armilla*, the like of the *Romans*. And after the battell of *Calcis*, *Edward III.* wearing a rich Chaplet k on his head, made of gold and stones, gaue it to a worthy knight *Eustace of Ribamont*, commanding him to weare it all that yeer as the Kings fauor. Mongst Knights *di Collana* foure are of speciall and of most honor: that of the *Gartier* with vs, of the *Anunciada* in *Sauoy*, of the *Golden Fleece* in *Burgundie*, and of *S. Michael* and *de Saint Esprit* in *France*. Of them and som others briefly. That most honorable Order l of the *Gartier* was (as is truly supposed) instituted here by *Edward III.* soon after his victories against the *French* at *Calcis*. About 110.000. L. Some and the most part affirme, that the King dancing with the Queen, or rather the Countesse of *Salisbury* (whom he much affected) a Garter fell from her. The King took it vp, and ware it on his leg, and, whether vpon the Queens ielousie, or his Lords merrie obseruing it, told them *Hony soit que mal y pense.* And that he would make it the most honorable Garter that euer was worn. Others think the Garter was vsd for some symbole before his successfull battell. Howsoeuer, he made of this an Order of xxvi. knights vnder the patronage of *S. George*, and the Garter to be worn on the left leg inscribd by embrodering with those

She was the most
Beautiful Lane of Kent
the young Widow of an Earl
of Salisbury with whom
Black Prince fell in love
Marryed her & his brother
Richard of Bordeaux
afterward King Ric. 2.

those French words. The Collar of the Order being of pure gold, made of Garters and knots, and enameld with Roses white and red, weying about xxx. ounces Troy weight, with the Image of *George*, richly garnished with stones thereat hanging. *Froissart*, that hath many particulars of the Kings affection to the Countesse, and then liud, speaks of no such thing as hir Gartier, but in CIO.CCC.XLIV. puts the institution de la Confrairie *Saint George*, or de les Cheualiers de bleu *Iartier* as he calls it, and makes the number at the first Iousting, fortie. Which referre to that which we haue anon out of *Walsingham* touching the Round Table, vnder the same yeer, and more light will bee giuen to both autors in those passages. But in the book of the institution of this, its mentiod that *Richard Coeur de Lion* purposd a like, vpon som comfort receiud, in his wars against the *Turks* and *Agarens*, from *S. George*. Illabente (are the words) *per Dini Georgij, vt opinatum est, interuentum spiritu, venit in mentem vt quorundam electorum Militum cruribus coraceum subfibulum quale ad manus tunc solum habebat, induceret, quo futura Gloria memores ex condito si vincerent, ad rem fortiter ac strenue gerendam expergerent, ad Romanorum instar, apud quos illa Coronarum varietas.* The Kings of England are Soueraigns of the Order, and *Henrie v.* ordaind the King of *Heralds*, *Garter*, for it. Many suprem Princes haue been honord with it. Why this was dedicated to *S. George*, may easily be known if you remember how vniuersall a Patron he is in Christianitie. For although hee be now with vs as particular as *S. Denis* in *France*, *S. Iames* in *Spain*, *S. Andrew* in *Scotland*, *S. Mark* in *Venice*, *S. Patrike* in *Ireland*, *S. Antonie* in *Italy*, yet not onely the *Emperor Frederique III.*, *Pope Alexander VI.* and the State of *Genoa* of later time ordaind certain Colledges of Knights de la *Croce* vnder *S. George* against the profeest enemies of *Christ*, and the Armes of the

m Camd. in A.
trebatys. videlicet
Leland. ad Cygn.
Cant. onem.

n v. 10. Hen. 7.
cap. 20. Statut.
Hiberniz.

o *Anna Com-
nena Alexiad. n.
& Malmesb.
lib. 4. alij.
p Robert. Mo-
nach. hist. Hicro-
solum. lib. 8.*

q *Dist. 15. c. 3.
§ item gesta.*

f *Ioann. Zu-
chart. in Hypo-
neum. Eis Διττ.
εὐαγγ. & pag. 51*

great Duke of *Mosconie* are iust as our *S. George*; but also this very name of the Saint is vsually taken for Christ him selfe, and his Serpent for the Diuell. Its true that our *Edward III.* made his inuocation at the bar- tell of *Caleis* *Ha Saint Edward, Ha Saint George*, and that *Rama*, or, as others, ° *Ramel* (where, in the Holy Warres about *CIO. xcv.* a Bishop in honor of him was constituted, because in an apparition Celestial, and of the *Albati Milites* he was affim'd to be the Stand- ard-bearer, or *Antesignanus*) is the place famous for his Martyrdome and Shrine, and other particulars in the Legend occurre to this purpose. yet *Georgij* (saith Pope q *Gelasius*) *aliorumq; huiusmodi passiones quæ ab hereticis perhibentur conscriptæ, propter quod, ne vel leuis ordiretur subsannandi occasio, in sancta Romana ecclesia non leguntur.* In the Greek Menologic hee is cal'd *Tropelophorus*, which is so cited by that great Cardinal *Baronius*. But I wonder hee mended it not. Plainly it should be *Tropaophorus*. And an Eastern Bishop writing to *Constantin Monomachus*, calls *S. George*

Αὐτόν τε τὸν Σύμμαχον, καὶ Πρόστατον
Ὡς τὰ Τρόπαια κλέβειν ἀξίαν ἔχει.

And in another place hee calls him *Λαμπρὸς Τροπαιοφόρος*, by which name to the Greeks he was known. Of him you have enough in the Martyrologies in the *xxiij.* of Aprill (on which the feast of these Knights is celebrated with great solemnitie at *Windsor*, where the Chap- pell is dedicated to our Ladie and *S. George*; the Dean being Register of the Order) and you may see also *Erhard Celly* in his late description of *Frederique* Duke of *Wittemberg* his installation into it by fauour of our present Soueraign. The *Mahumedans* honor him, as we. They call him *Chederle*, which one ex- presses by *χετήρ ηλιας*. Som talk of *S. George*: born by King

Of the Round
Table.

t *Cantacruzen.
Apolog. 3. καὶ
τὸ Μαμάτιν.*

King *Arthur* in one of his Banners. But what is deli-
uerd of that Prince is so vncertain, that euen the truth
of his hono d deeds, is by incredible reports of him, ob-
scur'd. Yet by the way, his Order of the *Round Ta-*
ble must not here bee forgotten. Some make his first
celebration of it at *Caerleon* in *Mormouth*, others at
Winchester (where the Table is supposd yet to be; but
that seems of later date) and *Camelot* in *Somerſet* is
famous ^u by it. Of *Winchester*, and the marriage of *I-*
gerne to *Vicr Pendragon*, father to *Arthur*, *Harding*
ſpeaks as if *Vter* had begun it for Knights, and *Ioseph*
of *Arimathia* for religious perſons.

u *v. Leland. Af-*
ſert. Arturiy u-
lios.

And at the Day he wedded here and round
And the ſerfozt with child was then begonne,
To comfort her, he ſet the Table round
At *Wincheſter* of wortheiſt Knights alone,
Approued beſt, in Knighthood, of their ſoone,
Which table round *Ioseph* of *Arimathie*,
For Brother made of the Saint * *Gral* only.

x *Sang Real i.*
Sangue Royal
or, *Chriffs*
Bioud, ſec, if
you will, the
ſtorie of *Ar-*
thur.

In which he made the ſige perilous
Where none ſhould ſit, without great miſchief,
But one that ſhould be moſt religious
Of Knights all; and of the Round table cheif
The Saint *Gral* that ſhould recouer and achene
By aduenture of his foztunitie.

Its like enough ſome ſuch thing as *Arthurs* Order of
this kind might be. For out of *Heger* Earl of *Manſ-*
feild his being of it, the antiquitie of, & that Earldom
in *Saxonie* is deriud; and in *Denbighſhire*, as *Stow* tells
vs, in the Pariſh of *Lanſannan* on the ſide of a ſtonie
hill, is a circular plain, cut out of a main rock, with ſome
xxiv. ſeats vnequall, which they call *Arthurs Round*
Table. But many particulars of it, as the names of the
Knights

y *Spangb. apud.*
Ortelium in
Manſfeild.

a Rablais liure
2. chap. 30.

b Athenæus
Dipnos. d.

c Gomaf. Halo-
graph. lib. 3. cap.
9.

Knights, the certain number, their Coat Armor, and such more, whereof too largely are testimonies, such as they be, extant, I beleue as much as a him that saies Sir *Lancelot du lac* fleas horses in hell, and that all these *Arthurian* Knights are poor Watermen vpon *Styx*, *Acheron* and other Riuers there, to ferrie Spirits, and Diuels vp and Down, and that their fare is a fillip on the nose, and at night a peece of mouldie bread. But, for the *Round Table*; it seems it was in vse for Knights to sit at mongst the old *Gaules*, as *Posidonius* ^b remembers; and that to auoid controuersie about precedence. A forme much commended by a late ^c Writer, for the like distance of All from the Salt, being Center, first, and last of the Table furniture. Its certain that it hath been in vse since the *Normans* mongst our Kings and in *France*. *Matthew Paris* speaks of it in *Hen. III.* and *Mortimer's* vnder *Edward I.* at *Kelingworth*, is famous in storie. But what *Thomas of Walsingham* hath of *Edward the third's* at *Windsor* (before the *Garter*) and of *Philip of Valois* his in *France*, receiue out of his own words. *Anno CIO. CCC. XLIV. qui est annus regni Regis Edwardi à conquestu tertij xviij. Rex Edwardus fecit conuocari plures artifices ad Castrum de Windfore* (remember that before out of *Froissart*) *& capit edificare domum que Rotunda Tabula vocaretur: habuit autem eius area à centro ad circumferentiam per semidiametrum c. pedes, & sic diametrum cc. pedum erat. Expense per hebdomadam erant primo centum libra. Sed ex post, propter noua que Rex suscepit de Francia, rescebantur ad xx. libras eo quod census pro alijs negotijs thesaurum plurimum comportandum. Eodem tempore Philippus de Valois Rex Francie hoc facto Regis Anglia prouocatus capit & ipse Rotundam edificare Tabulam in terra sua, ut sic sibi attraheret militiam Alemannicæ & Italie, ne ad Regis Anglia Tabulam properarent.*

In the yeer *CIO. CD. IX.* *Amades* Count of *Sauoy*, of that

that name the vi. (for vntill *Amades viii.* it was no *Della Nuntiata*
 Dukedom) began the Order of the *Anunciada*. It was *en Sauoia.*
 in memorie and honor of a victorie had by *Amades*
 surnamd *le Verd*, one of his Ancestors against the *Turky*,
 in winning of *Rhodes*, whereby also the Arms of that
 Countie and now Dukedom became the *Crosse argent*
in a field Gueules, being the Crosse of the Hospitalars
 or Knights of *S. Iohn of Ierusalem*, or of *Rhodes*. Their
 Collar is of plates tied together with litle chains of
 gold, interwouen in the form of true-loues knots, vp-
 on euery plate is the word or letters *F E R T*. Which
 is interpreted to stand for *Fortitudo Eius Rhodum Te-*
nuit. And to the Collar hangs a meddall of the Sa-
 lutation. Their number is *xiv*. Their place of solemn-
 nity's kept annually on our Ladie day, in *Pietro Ca-*
stella. The Charter of the institution is at large in
Sanfomino.

At the marriage of *Elizabeth* daughter to *Iohn K. of Du Toison*
Portugall, in *cio.cd.xxx.* to *Philip* surnamd the *Good*, *d'or.*
 Duke of *Burgundie*, celebrated at *Bruges*, the same Duke
 instituted that of the *Golden Fleece*. The Collar giuen is
 made as of Flints and Steels to strike fire, and to it is
 the Fleece pendant. The number was at first *xxv*. with
 the Duke. He afterward made it *xxxi*. and *Charles* the
 v. in *cio.d.xvi.* at *Bruxells* increast it to *li*. What was
 truly alluded to in the Collar I vnderstand not, nor can
 see that any els sufficiently doth. They talk of *Gideon's*
 fleece, and *Iason's*, and some of the Philosophers stone
 forsooth as conceald in the Golden Fleece. But all sa-
 tisfies not enough.

Lewes xi. in *cio.cd.lxix.* began the Order of *S. De S. Michael.*
Michael, at *Ambois*. The Collar is shells tied together,
 gold. *S. Michael* conquering the Diuell is annex to
 it. The word is *Immensitremor Oceani*. The ² institution is ² *Ordinances*
 that euery one of the Order (appointed of *xxxvi.*) should *du France touz,*
 haue *un Collier d'Or fait à Coquilles laces l'un avec l'autre.* ^{3. tilt. 4.}

tre d'un double laz, assises sur chainettes en maille d'Or, au milieu du quel sur un roch, aura un image d'Or de Monseigneur S. Michael qui veniendra pendant sur la poitrine, which they should bee bound to weare continually. Some think the allusion was to the x. of *Daniel*. Others say he took *S. Michael* in regard of an apparition of him to his father *Charles VII.* vpon *Orleans* bridge in the warres against the *English*.

De Saint Esprit.

Since this, *Henrie III.* instituted the Order of the *Holy Ghost*: (the reason is made, because on a Whitsunday he was chosen King of *Poland*) and gaue Collars of *Fleurs de lis*, and flames, gold, with a *Crosse* and a *Doue* on it pendant. He made some mixture of it, and that of *S. Michael*, yet so that both Orders remain. And by his institution (saith *Mennenius*) the next day after the Collar of the *Holy Ghost* is giuen, that of *S. Michael* should be added, if the honor'd were not before of the Order. Another reason of this new one was because that of *S. Michael* aboue became too common mongst the vnderferuing. And what he did was somewhat like that of *Charles VII.* his correcting the Order of the *Star*. That of the *Star* was begun by their King *Iohn* (about the time of our *Garter*) which when the same *Charles VII.* saw communicated to many of base condition, he commanded euery Yeoman of the *Guard* to wear in his cap a *Golden Starre*. So was the forme of the Knights wearing. Whereupon presently the Knights left it off. For no greater dishonor can be to vertue, then when her desert is so prostituted. That both perswaded the King and also the Knights, to do what they did. The King did it to take away the pretended Ensigne of honor, without direct compulsion. The Knights, because they would not be like the Yeomen of the *Guard*. There was also in *cro. cd. lxiv.* the Order of the *Croissant* ordain'd by *Renee* Duke of *Anion* and King of *Sicily*. To the Collar was pendant a *Croissant*; the word inscrib'd,

De L'estoille.

a *Bodin, lib. 5. de Repub. cap. 4.* Atqui ad Ioannem R. ipsum qui primo instituit referunt alij. Vide *Girard, Haill. lib. 2.*

De Croissant en Aniou.

inscrib'd, *Los en Croissant*, familiar afterward to *Charles VIII.* This with the house of *Anjou* ended, but is in some sort renewed by the Marquesse of *Tyras* amongst the *Sicilians*, as a fraternitie against the Turk. And in the *Aremorique Bretagne*, *Francis* Duke there in *cio. cd. l.* began the order of the *Corn-eare*, and gaue Collars compos'd of *Corn-eares* gold, tied together with true *Louers* knots. Hereto hang'd an *Ermine*. The Symbole *Ama vie*; which was the word of his Grandfather Duke *Iohn*, surnamed the *Conqueror*. This Order ceas'd when the Dukedom was vnitd to the Crown of France by *Lewes XII.* his marriage with *Anne* daughter and heire to Duke *Francis*. The Order of the ^b *Porcupine* in imitation, perhaps, of the *Golden Fleece*, was about the same time begun by *Charles* Duke of *Orleans*, and King of France, the *vi.* of that name, the word was *Comminus & Eminus*, and the *Porcupine* hence became a symbole of some French Kings. And then also *Lewes* Duke of *Bourbon* made the Order of the *Thistle* of our Lady, with a Collar of *Fleurs de lis*, and leaues of *Thistles*, inscrib'd with *Esperance*. But these with that of the *Montmorencys* Dog, and the Cock, now are not. But the Armes of the *Lusignans* are often in a Coller made of Capitall *SS.* with a sword pendant with the point vpward, crost ouer with a winding scrol, inscrib'd with *Pour Loyauté maintenir*. This was the note of the Knighthood of *Cyprus* begun by that Familie, but when it's vncertain.

Ordo Spicæ in Britannia Armerica.

^b *Ordo Hystricis. Vide Paradin. Symb. Heroicis.*

Ordo Cardui. S. Mariæ.

Ordo Cypri.

In *Castile*, by *Alfonso XI.* or, as others reckon, *XII.* the Order *de la Banda* was instituted in the Citie *Vitoria*, in the year *cio. ccc. xxxii.* The *Banda* was as it were a Girdle, red, some foure fingers bredth, worn from ouer the right shoulder vnder the left arme. None was admitted to it, but such as seru'd ten years at least in the warrs or at Court. It was long in great honor

Los Canalleros de la Banda, en castella.

mongst them, but *consequentium Regum ignavia* (saith Mariana) rerumq; humanarum inconstantia in desuetudinem abiit, ut ne vestigium quidem extet.

Of S. Andrew
in Scotland.

The Order, of S. Andrew in Scotland, hath a supposed originall very ancient. Some refer it to the victorie had by Hungus King of the Picts, against our Athelstan after an apparition of the Apostle and his Crosse to Hungus, who with his souldiers went barefoot, after the battell, to S. Andrew's, and there all vovd *se sumus* (saith Hector) posteritatem signo Crucis Divi Andree, quoties ad prælium fuerit profisciscendum, ut tam insignis victoria parva divinitus gratâ recordatione semper haberetur pro insigni deinceps vsuros. Mansit Pictis & post eos deletos Scotis exinde hoc institutum perpetuum. The Collar of it expressest Thistles, with S. Andrew pendant to it. Certaintie enough of its beginning as an order of Knighthood I haue not yet learned. That Apostle hath been their Sainteuer since Regulus Albatu a Monk (about CCC.LXXVIII. of Christ) brought his reliques thither out of Constantinople, whence they were translated from Patra (now called Patra) where he suffred Martyrdom. Andrew was born also at a Collar or Garland of Rue, as Francis Mennens specially remembers. The word applied to the Thistles, *Nullus me impune laceffit*.

Of the Ele-
phant in Dan-
mark.

The Armes of Denmark, in Henninges and elsewhere, are inscribd in a Collar made of Elephants, chargd with Castles; thereto hanging our Ladie in a radiant Circle, and to that a litle round with three nails. This is the Collar of their Order of the Elephant, begun verie lately by one of their Kings. By whom certainly I know not. Some say by Frederique, father to the present Christiern IV. In some of his monies the Elephant is a note Royall.

Of the sword in
Suethland.

Mennens describes also the Collar of the Order of the sword in Suethland, made in form of foure swords tied

tyed one at the end of another, and so lets it about Armes proper to the Order. He tells no time of it, nor I know none. Another there he remembers, and puts the Collar about the Kings armes, of Seraphins and Cherubins Of the Seraphins there. and Patriarchall crosses.

In what State to place that the Burgundian Crosse giuen by *Charles v.* to diuers that had well performed with him against *Hariaden* for *Mulcasses* in the *African* warres, I know not. On *S. Magdalens* day in *c 15. d. xxxv.* the tenth Planetarie houre he gaue it to bee worn hanging to a Collar. On the one side of the plate, because the *x.* houre was *Mercurie's*, hee was pictured, on the other the *Burgundian* (like *S. Andrews*) Crosse, with a Steel to strike fire (referred perhaps to the *Tyson d'Or*) and circumscribd *Barbaria*. But it was not any certain Order, but meerly personall to them who were first honord with it.

Of late in *Italy* was erected the Order of the *Bloud* Di sangue di *of the Redeemer.* *Vincent Gonzaga* Duke of *Mantua* Saluatore, in when the marriage was twixt his sonne *Francis* now Mantoua. Duke, and the Ladie *Margaret* daughter to *Charles Emmanuel* Duke of *Sauoy*, in the yeer *c 15. d. c. viii.* instituted it in a number of *xx.* with consent of Pope *Paule v.* Vnderstand, that in *S. Andrews* at *Mantoua* (according to other tales of that part) are kept as a most precious a relique certain drops of our Sauours bloud, with part of the Sponge. The Collar hath in it threds of gold laid on fire, and, twixt those plates, as it were, interwoven these words, *Domine probasti.* The *Lx.* a Quod habent Martyrologia de S. Longino Mart. 15. si placet, vide & Aimoin. de gest. Franc. 4. cap. 92. Psalm is aimed at. To the Collar is annex two Angels supporting three drops of the bloud, and circumscribd with *Nihil isto triste recepto.* The Duke himself is cheif of it, and diuers other Princes were then ioind with him.

Neither, because also *Anbert Mirce* puts them mongst his honorarie Orders, will we omit here that of *S. Stefano* Di Santo Stefano in Fio- renza.

phan in Florence. In the yeer c10.D.LXI. *Cosmo di Medici* Duke of Florence with confirmation of Pope *Pius IV.* instituted this of *S. Stephan*, as vnder *Stephan*, Pope, Martyr, and Patron of that State. But it was vnder the rule of *S. Bennet*; only they haue liberty to marrie. They were purposed against the *Turks*. Their Note, a Red Crosse edged with gold. The Suprem or Master, the great Duke of *Tuscanie* or *Florence*. And so are as partly honorarie, partly religious.

Di *S. Marco*,

About c10.ccc.xxx. the Order of *S. Mark* began in *Venice*, and was renewd in c10.D.LXI. and honord with priuiledges. None but Gentlemen of speciall worth in note and discent were to be admitted of it. The Col- lar hath *S. Marks* Image with *Pax tibi Marce. Men- nens* is my autor.

Petermanni
Louanienses.

Its not amisse to reckon the *Peetermen* of *Louain*, or *Homines de Familia S. Petri*, mongst these Orders. Their Originall is from the warre twixt *Hen. I.* Duke of *Lorraine* and Count of *Louaine* in c10.cc.xiii. against *Hugh* Bishop of *Liege*, and som neighbor Prines, wherein the Duke was through the valour of those of *Louain* (their Ensign being *S. Peeter's* Banner) rescu'd from most imminent perill, not without the losse of c10.c10. *Louanians*. In reward whereof he honord them all with large priuiledges, and called them *Peetermen*. *Homines B. Petri Louaniensis* (saith an old ^b testimonie) *liberi & priuilegiati esse debent, & sunt pra alijs homini- bus*. And *Lipsius* saies he saw a Charter of the *Patri- ces* or Senat there, dated c10.ccc.xxxiii. wherein one was exempted out of common iurisdiction, that pleaded *se esse Hominem S. Petri & ad familiam liberam Domi- ni Ducis pertinere*. But now the name remains, the rights of libertie extinct, or as out of vse, although in the oth of the heirs and successors of the Earls of *Lo- uain* their priuiledges be yet contained.

^b Apud Lips.
Louan. lib. 2.
cap. 4.

Here may bee thought of those *Tecuytles* in some parts

parts of *America*, which are there a kind of Knights made with solemnitie by the chief Priest, and bearing them through the Nostralls with a Tygers bone and the bill of an Eagle. Nor are, I think, any other of note, and not Religious extant, or worth remembrance. More particulars of the habits of some of them, and of their statuts you haue in *Sanfouino*, our *Segar Garter* his Honor Militarie. Of *Calatrana*, *Alcantara*, *S. Iames*, and many such like more, I cannot think they are any way so fitly put amongst Titles Honorarie. For, what they are, is for what they doe in a certain place, as for a stipend; and the name of their Knighthood adds not any degree to them like those Orders of the Collar, or of the Spur, which are meer honorarie notes of valour, and worth. Why then should we not as we make a distinct Order and honorarie, of those which in the holy wars did *suscipere Crucem*, anciently, and were buried crosselegd? They had their Ordinances and statuts also. But that was only for one kind of seruice, as the Religious Orders all are, and not truly honorarie. And how could the *Templars* be accounted amongst Knights (such as fit this place) being not allowd by their statuts ^d so much as at all to kisse any woman? Honorarie Knighthood and the fauours of Ladies euen by ancient institution run together sometimes as Virtue and Reward.

c Quæ habes
apud G. Nouo-
burgens. lib. 3.
cap. 22.

d Statut. Tem-
plar. cap. 72.

Turkish Dignities. Amirs. Amiradia. Admirall and Ammirante, for gouernor of the Sea, whence. Sigebert's difference of Amiras and Amiræus. Ἀμύρδην. Βασίλειον. Κεφαλὰδες and Κεφαλὰτικὸν Δην. Μπασιὰς. Vezir. Vezir a-zem. Protosymbolus. Beglars, and Beglerbeglars. Sanziabegs. The Turkish Banners with horsehairs hanging from them. Ancient vse of Horsehaire in Militarie Ornaments. A Sword giuen with a Banner as in Europe.

Europe. Amir or Emir Halem. *Their Globe on the top of a Spear anciently usd, yet also mongst them painted armes have been anciently born in the field.* Timariots. Τιμαριωτ. Tegguirlar. Aphendis. Zelebis. Bans in Hungarie. Zupans. Βάννας in Hesychius. Boiarones in Moscouie. *Dignities in Tartarie.* Superillusttris, Illusttris, Spectabilis, Clarissimus. *To whom these belong.* *A touch of Equalitie in challenge to the Duell.* Secundus Ordo in Rome. Patricij.

CHAP. XII.

Hitherto of such Dignities as are in this more Western world of like name, and sometimes Nature. We shall conclude all, after deliuerie of those Titles vsd in *Mahumedism*, and some other the more ciuill Eastern states, which so differ from them already spoken of, that, but by vnfit intermixture, no place except this, could bee assignd them. The chief mongst the *Turks* are *Amir* or *Emir*, *Bassar*, *Vezir*, *Beg*, *Beblerleg*, *Sanzacbeg*, or *Sangiac-beg*, *Tegguirs*, *Timariots* (for those I think fitly are to be reckond as a kind of honorarie Title) and the names *Aphendis* and *Zelebis*. Of these in order. For their other Titles meerly Officiarie, as *Cades*, *Cadilefkeris*, or *Casiaskers*, *Agilar*, and such like I purposely omit, which the rather I admonish, because those first reckond are also Officiarie, and none so meerly honorarie as ours of Duke, Count, or such of this day, but verie like the ancient Dukes and Counts set to gouern Prouinces, of whome before. Of *Amir* something * already is spoken, and, for vnderstanding of the word, enough. It was and is both given the *Grand Signior*, and some of his Great ones, as *Dominus* or *praefectus*. *Amir Echur*, is *Dominus* or *praefectus* or *Comes stabule* with them; there being two of them mongst the *Turks*, *Buinc Amir Achur*, and *Cudzuc Amir Achur*,
as

* Cap. 5. partis
primæ & p. 98.

as if you should say, the Great and lesser Master of the Stable or Horse. And e *Amir Quibir* was the greatest Dignitie in the Court of the Egyptian Sultans. The Governours of Prouinces vnder the Grand Signior, had this to them communicated. And those Prouinces in that regard were titled f *Amegiasia*, whereof xiii. are reckond long since vnder the Chaliph of Bagdat. Theophanes calls them *amegasias megas ipi septidas*, i. *Amiradias magnas sine Prouincias prasidiales*, as I interpret. Hence had the Eastern Empire *Amegali*, or *Amiralius* for a Gouvernor at Sea, composd of halfe Arabique and half Greek, of *Amir* and *als*, as if you should say *Amir als* i. *prafectus Maris*. And thence had Spain, France, Italie, England, and these Western parts their *Amirante*, *Amirall*, *Amiraglio*, *Admirall*, for the chief Gouvernor of the Sea, which made some of our ignorant Monks call the Great *Amir* and his subiect or delegat *Amirs*, *Admiralli*, *Admiraldi*, *Amiranisi*, and *Admirabiles* oftines in their blockish phrase. But remember that *Amiralius* in the Constantinopolitan Empire was not as our high Admiralls hauing suprem iurisdiction next vnder the King, He was vnder the s Great Duke, and the great *Drungar* of the Nauie but aboute the *Protocomes*, the other *Drungars* and *Counts*, as *Curopalata* teaches. But, what made the old Monk h *Sigebert* distinguish twixt *Amiras* and *Amireus*, as hee doth, is to me vknown. Speaking of *Mahumed*, he writes, *Hic in regno Saracenorum quatuor Pratores statuit qui Amirei vocabantur, ipse verò Amiras dicebatur, vel Protosymbolus*; and of *Mabias* or *Muhauias* successor to *Otman* or *Othmen*. *Hotmen* (he means *Otman* or *Otoman*) *Amira Saracenorum perempto Muhauias ex Amireo Amiras factus*; and the like distinction hee vsually keeps. As if *Amireus* and *Amiras* were two distinct, like *Emperor* and *Lieutenant*. I confesse (and I think I may doe it with safe confidence, that it can be no disparagement to my vnder-

e Dominus Potens.

f Theophan. apud Constant. Porphyrogen. de administ. Rom. imp. cap. 25.

g s *Megas* Δεξ.

h Sub A. D. C. XXX. christi.

vnderstanding) that I see no difference possibly to be
 found twixt *Amiras* and *Amireus*, as they respect their
 originall in Arabique or any Easten tongue. For so
 it admits no such formes of termination. But for the
 Greek, how often *Amiras* is for a great Lieutenant as
 well as for the *Grand Signior* (to whom μέγας is com-
 monly added) euery one knowes which hath but ac-
 quaintance with *Cedren*, *Zonoras*, *Nicetas*, *Acropolites*,
Phranza, the Ladie *Anne*, or others such. Indeed *Alem*
 and *Muhauias* pretending to the *Chaliphat*, being Lieuten-
 ant *Amirs*, are expressly stiled Ἀμειρίοι (which is as
 that *Amirei* in *Sigebert*) by *Theophanes*; but that euer
 a speciall distinction was twixt *Amiras* and *Amireus*, I
 no where find. Its true that Ἀμυρένιον is taken for *Im-*
perare proper to the Great Sultan in that of the same
 autor. ἀπερίω ἔν δ Μαβίας ὁ τῆς Σαρακηνῶν ἀρχηγός, γεγο-
 νός σπατηγός ἔτη κς. ἀμειρένιος ὃ ἔτη κδ, i. *Mabias* (*Mu-*
hauias) Prince of the Saracens died after he had been a
 Generall (that is, Lieutenant in his Prouince) xxvi.
 yeers, and after he had been *Amir* (that is, in this place,
 Great Sultan) xxiv. yeers. And *Cedren* in like sense v-
 ses ἀμειρένιον, but the vse of *Amiras* and *Amir*, to sub-
 iects delegat with Lieutenantships, is so common both
 in late and ancient Writers, that what difference is
 twixt *Amiras* and *Amireus*, came by imagination or
 accident mongst our Europeans, not from any reason in
 the *Mahumedan* Empire. Their *Bassalar* (the plurall of
Bassa) are no more distinct by that name, then the *A-*
mirs. For both are as it were, generall titles. *Bassa* sig-
 nifies a *Head*, and as the later Greeks had their κεφα-
 λάδες and κεφαλῶται, in like sense and signification as
 the Latines their *Capitanei*, so the *Turks* their *Bassalar*:
 all from the like root. But although κεφαλάδες and *Ca-*
pitani (as our word *Captain*) were made proper to shew
 a Commander of the war, whence κεφαλαιόκτεν is to
 lead a companie in the barbarous Greek, yet vnder the
 name

name of *Bassalar* are comprehended both the *Vezirs*, as also *Beglerbegs*. And the Captain of the *Tzauzes* or *Chauzes* (that is, Noble Courtiers readie for performance of such State busines as the *Sultan* and the *Vezirs* shall commit to them) is known by the name of *Tzauz-Bassa*. And other are with like addition. The Greeks from *Bassa* haue made their *Μπασις*, and *Πασις*. The *Vezirs* are Counsellors of State. Their chief or President is called *Vezir-azem* i. *Consiliarius supremus*, which indeed is the interpretation of that i. *Protosymbulus* spoken of before. Neither is it much maruaile that the Greeks and some others thought it to signifie the *Grand Signior*, or *Princeps Arabum*, it being indeed *Princeps Consiliariorum*. This *Vezir azem* is by *Zonaras* calld *Αρχιστατάρχης*. The *Vezirs* in barbarous Greek are *Βεσίριδες*. *Mahumed II.* ^k *ἔχε* (saith one) *Βεσίριδας φερνιματάς τιν τε χαλιμπασίαν, καὶ Πρεμπασίαν* i. had very wise *Prinie Counsellors*, *Chalil Bassa* and *Brei Bassa*; for so you must interpret it. The abstract of the Dignitie is *Vezirluc*. *Beg* and *Beglarbeg* are both explained in one. For *Beg* is *Lord*, *Beglar-Beg* is *Lord of Lords*, that is, one which hath vnder his government diuers *Begs* of lesser Prouinces. And *Begluc* is the Dignitie of the one. *Beglarbegluc* of the other. *Begi nomen* (saith ^l *Leunclaw*) *dari solet omnibus officium vel munus aliquod à Rege vel Sultano consecutis*. In Asia, Afrique and Europ are many *Beglerbeglucs*, reckond by those which haue ^m published Turkish affairs. The Greeks haue turned it into *ἀρχὼν ἀρχόντων* i. *Prince of Princes*, and *σεγ-ποδάρχης* i. a *Generall of the field*. But they expresse the Turkish name by ⁿ *Πελαργίς* sometimes, and *Μεγ-λερμπίς*. Vnder euery *Beglerbeg* are diuers *Sanziac. begs*, and vnder them Troupes of *Timariots*. The *Sanziac-beg* answers to our word *Banneret*, or *Vexillarius*; *Sanziac* being *Vexillum*. And in the stories of barbarous Grecians I remember its *Σαντζάκπες*. They are con-

i *Πρωτοσύμβουλος* vide sup. pag. 23.

k *Constantino-polit. Hist. Politic. ab A. 1391. ad 1587.*

l *Hist. Musulmanic. lib. 4.*

m *Pandect. Turcic. cap. 254.*

n *Georg. Logotheta. Chron. Constant. & Hist. Politic. in Turco-græc. lib. 1.*

• Pandect. Tur-
cic. cap. 10.

stituted by solemn deliuerie of a Militarie ensigne, bearing a Speare & bearing a gilt globe on the top of it, and horsehaire and whole horse tiales hanging down, and somtimes on the Globes are Croissants, which is their most generall Ensign. They are in lieu of our Banners. Three of this kind (saith the most learned *Leunclaw*) stand by the *Mezari* or Sepulchral Monument of *Amurath* the first in the Suburbs of *Prusa* in *Bithymia*. Of them, he thus: *Has Osmanei suis in expeditionibus ad honorem memoriâq; trium Barbarum* (so you must read his there misprinted *Index Libitinaris*) *quasi fuerint Barba trium Muhametis sociorum successorum & interpretum Ebubekiris, Osmanis, & Omeris, secum ferre gestareq; solent*. Some think it deriud from *Alexander's* militarie Ensigns, that they vse horse tiales; his coins discovering, that his were like. But its certain that in another kind, horse tiales were very anciently vsd and commonly. That is in Crests

Κρατὶ δ' ἐπ' ἰσθμῶν χαλκῶν ἐντυκτορ ἔθηκεν
Ἰπποσύνην

p Iliad. γ. & τ.
q Aeneid. 2.
Meminit &
Synesius in En-
com. Caluitij.
memineris &
quod habent
Grammatici
de Δόξω. i.
Christa verum-
ista docent
Poetę passim.
adeas, si placet,
Etymologic.
Mag. in Tęi-
xlines.

saith *Homer* of *Paris*; and the like of *Achilles* his Helm. And vpon q that

— oriturq; miserrima cades
Armorum facie, & Graiarum errore tubarum.

Seruius notes, *tubarum*, pro *Cristarum*, quę de Candis fie-
bant, ut est. — *Cristaq; hirsutus, equina*. But also the Turkish
Calendarlar (a kind of Monkish Order) wear in their
Caps long Horsehaires hanging. And as the deliue-
ring of one Banner or more was vsd in bestowing of
European Dignities anciently, so in this *Mahumedan*
State. *Osman* vicissim *Michaeli* (saith the *Musulmaniq;*
storie, speaking of the first *Osman* or *Otoman*, and *Michael*

chael Coffes) vexillum manu sua tradidit, qua ceremonia Clientes Sultani Turcici suis in ditionibus confirmari solent, ac magni pretij vestem iniecit. With the Banner (for so, for ought I know, this their kind may be call'd) sometimes (it seems when the Prouince was giuen as a Kingdom or Principalitie and partly hereditarie) a sword also was deliuerd, which agrees further with European custom. After the death of *Mahumed Beg*, Prince of *Caramania*, the great Sultan *Amurath II.* sent to *Abraham Beg* (*Ibrahim* he is nam'd also) a Banner, quod ei suo nomine in manum (saies the storie) traderetur, & Gladium quo cingeretur, vt hac inuestitura, quam vocant, ceremonia, seu legitimus auctoritate sua Princeps, in Regni Possessionem missus adgnosceretur. And, if *Iouius* his relation be true, *Baiazet II.* in resigning as it were his Empire to his trecherous sonne *Selim I.* vs'd that girding him with a sword. But not only the *Sanziac-begs*, but the *Beglar-begs* are by this ceremonie created, and the great officer *Emir* or *Amir Halem* deliuers the Banners. *Emir Halem* (so *Leunclaw*) significat Dominum vexillorum, & flammeolorum qui scilicet supremus est Sultani Vexillifer, & omnibus Beglerbegis ac Sanzacbegis, quum creantur, vexilla sua porrigit. Magnus Flammeolaris, Magnus Flammularis apud Gracos. You may soone meet with the Greek *φάλακρον* (whence those words, and the French *Oriflambe*) in *Leo's Tactics*, *Codin*, *Porphyrogenetes*, and such more. By the way, as touching their Banners with Globes on the top, their ancient vse was so; which yo see in that of the holy War between *CIO. xcv.* and *CIO. cc.* where *Robert Duke of Normandie* slew one of their great *Amirs*, whose Standard a *Raimundus* had in summitate Argentea haste pomum Aureum, which d'Agiles bisß. the Duke offerd at the Sepulchre, hauing bought it of Hierosolymit. one that took it, by right of war, for xx. marks. And their Baldricus lib. 4. alij. superstition will allow no pictures of Arms or such Septemcalike; yet its reported that a great Souldier and Knight strenscap. 10.

c De Ionuille
en la uie de S.
Loys chap. 27. au
pres l'an.
1240.

vnder the Egyptian Chaliphat (being afterward Caliph or Sultan there himfelfe ; my autor calls e him *Scecedun*, and it was towards the end of that Caliphat) did bear in his Banner the Armes of the German Emperor (from whom he had receiued Knighthood) and of the two Sultans of Aleppo, and Babylon, that is of Egypt. The words of the old autor are; *Il portoit in ses banieres les armes de l'Empereur qui l'auoit fait Cheualier, & estoit sa baniere bandee, d'ont en lun des bandes il portoit pareillement les armes du Souldan de Hallap- pe : & en l'autre bande l'ung costé estoient les Armes du Souldan de Babylonie* : which shews that notwithstanding their Mahumedan precepts they haue born painted Armes. Vnder the *Sanzac-begs* are *Timariots*, but both vnder the *Beglar-begs*, and readiet for seruice at their command. The *Timariots* are such as haue lands (those specially which are acquired by the wars almost as the *Milites limitanei* in the old state of Rome) assignd to them to hold as it were by Knights seruice, and by reason of the tenure are bound to the Wars. Of them, are reckond vnder that Empire About DCCCXIX. CIO. able fighting men. In Asia and Afrique some CDIXII. CIO. in Europe some, CCLVII. CIO. and in them and the *Aizamoglas*, that is children of Christians taken vp to make lanzaries, the chief strength of that State consists. The name, as many other, came out of Greek into Turkish. *Τιμαριον*^d hath been vsed as *τιμη* for a Stipend, Price, or Honorarie reward, and from *τιμη* questionles had its beginning. And *Timar* in Turkish is now as much as *Vestigal*^e or the like; whence these *Timariots* are by some Greeks calld *Τιμαριται*. But mee thinks *Meursius* doth not well interpret that by *Honorati*, vnlesse he had added *stipendio militari*, or such like. For to that hath all the honor respect, which the *Timariots* enioy. Of these, you shall see *Osman* or *Othman* the first his Constitution, as the *Musulmanique Ro-*
rie

d Damascen.
Studites apud
Leuncl. Pandect.
Turc. cap. 186.
e Megiser. Di-
ction. Turcico-
Latin.
f Chilcomdyl.
hist. lib. 8.

rie hath it in Latine. *Quicumq;* *Timaria* vel in *Villarum* vel aliorum *pradiorum* *Constituta* *provenientibus* *liberalitate* *nostra* *consequutus* *fuert*, *cis* *sic* *uti* *frui* *debebit*, *ut* *illi* *absq;* *iusta* *causa*, *neminis* *ulla* *sine* *fraude* *sine* *vi* *adiman-*
tur. *Quod* *si* *morte* *decesserit*, *eadem* *ipſius* *filio* *cedere* *vo-*
luntus, *etiā* *ſi* *minor* *adhuc*, *sive* *pupillus* *ſit*, *illa* *tamen* *le-*
ge, *ut* *belli* *tempore* *Pupilli* *loco*, *mittantur* *aliq;*, *donec* *ipſe*
Pupillus *adolenerit*, & *armis* *gerendis* *idoneus* *enae-*
ſerit. And hee annexeth a terrible execration on thoſe
of his ſucceſſors that ſhall any way derogate
from this law. The *Timaria* are hereby made heredita-
rie, but at this day, as I think, they are but for life. Som
which haue the gouernment of a Town or ſmal Pro-
uince they call *Teggiurlar* or *Teggiurs*, i. *Presidents*. *Chal-*
condylas expreſſes it by *Ἀφύων* a name in like ſenſe uſd
in the *Lacedemonian* ſtate. And in contempt, a litle be-
fore the end of the Greek Empire, they calld thoſe of
Constantinople only *Teggiurs*, as if their declining great-
nes had deſerued no better. Their *Aphendis* writen alſo
by the later Greeks *ἀφένδης*, is corrupted from *Αυ-*
θέντης, i. *Lord*. And by *Zeſebi* (in the plurall *Zelibilar*)
is our word *Noble* or *Gentle* vnderſtood. Thoſe more
ſpeciall Dignities, *Vezir*, *Beglerbeg* and *Sanziac-beg*, I
confeſſe are not leſſe officiarie then diuers others here
omitted, as *Cadileſcheir* or *Caſſi-aſker*, *Agalar*, *Drungar*,
and others, but I haue therefore the rather ſhewd them,
becauſe they are moſt honorarie, and that as well by
their names, as places in ſtate. The like may be ſaid of
the *Hungarian* *Bans*, which are *Presidents* or *Gouer-*
nors of ſome Kingdomes, belonging to that Kingdom,
as *Dalmatia*, *Croatia*, *Slauonia*, *Seruaia*, and others. And, as
Sanzac-begs, or *Bannerets*, haue perhaps their name from
Band or *Banner*. Whether any communitie betwixt them
and the old *Ζούνεροι* or *Suppani* of the *Slauonians*, *Ser-*
uians and other by, I know not. For *Constantin* *Porphy-*
rogenetes ſpeaking of the *Croatians*, *Seruians*, and their
neigh-

t *Pandect. Tur-*
cic. cap. 174. &
71.

u *Guil. Tyr. de*
Bello ſacro lib.
20. cap. 4. vide
verò & Meurf.
Gloſſar. Græco-
Barb. in Ζῆτα.

neighbours, ἀρχοντας ἢ ὡς φασι (saith he) ταῦτα τὰ ἔθνη μὴ ἔχοντες ζυγῶντες καὶ αἱ λοιπαὶ Σκλαβίται ἔχουσι. i. These Nations haue no Princes, but only old Zupars, as the other of the Slauonian Nation. But the same autor seems then to make Βάαν and Ζούπαν equivalent, which causes mee think they are both neer kinne to Ban. Which I doubt not but is ment in that of Hesychius. Βάνας. Βασιλεὺς παρὰ Ἰταλιώταις, οἰδὲ μέγιστος ἀρχων. Neither needed Meursius to haue enquired further for it as a Latine word, notwithstanding that Hesychius speaks of Italians. Who knows not how vniuersall the name of Franks and Latins are, according to the later Greeks? There are Vainods which are loco Regis administracionem habentes in aliqua prouincia, puta (saith Leunclaw) Transsiluania, Valachia Maiori, Valachia minori, sed ea lege tamen, vt Gubernatore sit inferior. He interprets Vainod by Captain, or Tribunus Militum. Of that somewhat more is in the v. Chapter before, where we speak of Polak Vainods. But since the Vainods of Walachia (the maior Walachia is what wee now call Moldania, corrupted from Mauridania, i. nigra Dacorum sine Dacorum regio, which is exprest in the Turkish Carabogdania) assumed libertie to themselves against the Crown of Hungarie, they rather affected the title of Desfote or Prince, which, with the miseries they haue endured vnder Mahumedan Tyrannie, are somewhat incompatible. Of the Mosconian or Russian Knesi or Dukes, before. One other kind of Dignitie they haue in the Boiari or * Boiarones. Neg, alium gradum (saith Sigismund) seu dignitatem habent post Boiaros qui more nostro locum nobilium seu Equitum tenent. And for their vse of the word Great, Illud predicatum Magnus tribuitur omnibus excellentioribus personis. Neg, n. quenquam strenuum, aut Nobilem aut Baronem illustrem aut Magnificum vocant, aut alio deniq, id genus titulo ornant. The same autor of the Tartars. Nomina Dignitatum apud Tartaros

* Anne quid
hic à Barone?

Tartaros hac ferè sunt. Chan Rex est, Sultan Filius Regis. Bij Dux. Marfa Filius Ducis. Olbond Nobilis vel Consiliarius. Olboadulu alicuius Nobilis Filius. For the Nobilitie in Poland, see what we haue before where we speak of their Vainods. Some proportion may bee found twixt the Mahumedan and Christian Dignities, yet none so certain that it may deserue to be expressly noted. But, for a concludng Corollarie, it will not be amisse to adde the quadripartit distinction of Ciuiilians which they haue, and applied to those Dignities of our Times and States. Their Doctors make it in these foure : *Superillustres, Illustres, Spectabiles, and Clarissimi.* And comprehend them in those barbarous verses,

y Lucas de Penna ad C. tit. de Dignit. proemia.

*Illustres Primus ; Medius Spectabilis, Imus
(Vt Lex testatur) Clarissimus esse probatur,
Et Superillustres preponitur omnibus istis.*

Supposing this generall Diuision, in the first rank of *Super illustres*, they place the Pope and Emperor. *quo in numero* (saith ^z Alciat) *& Francorum Regem Collocandum, censeo, cum Imperatoris Fastigium aquet cique, in regno suo obseruantiam nullam prester.* Nor do I see any colour of reason why all other Kings, such as we haue shewd to haue rightly the attribute of Emperor, should not as well be mongst the *Superillustres*. But the Doctors generally too much flattering their Emperor, put all other Kings (beside him) vnder *Illustres*, into a different degree from the Emperor. But Alciat thinks it fit to adde there such Dukes as haue Royall Supremacie, *nec ex facto Caesaris potentiam formidant*, and reckons of them, Dukes of Millan, Austria, Burgundie, and Bretagne. Among the *Spectabiles* hee puts other Dukes, *Itemque Marchiones, & Comites, & quos quidam Principes vocant, dum tamen ab ipso Casare Dignitatem*

z De Sing. Cer. tam. cap. 32. & 33.

nitatem suam acceperint. Why Dukes, Marquisses and Counts made by other absolut Princes, should not be of that Degree, I know not. The *Clarissimi* are Counts made vnder Dukes, Barons, Valuasours, and *idq. genus* (saith hee) *Pagani Reguli.* And hee applies this to that question of the Duell *utrum maior ab inferiore, iure pronocatur,* affirming in his opinion, that equalitie enough is mongst all of euerie of those Degrees. As, that the Duell should proceed vpon challenge twixt two of thr *Superillustres*, or any two of the *Illustres*, so of the *Spectabiles*; but that a *Spectabilis* may not challenge an *Illustris*, nor the like bee in the other Ranks. *Ei vero,* saith hee, *qui ab usque Abauis sit Nobilis & in armis atatem egerit, satis putarem permit- tendum vt cum Clarissimis congrredi posset. Cum enim il- lorum ultimus sit gradus, cum & Modica sit inequali- tas, haec exceptio non omnino locum sibi vendicat.* But *Paris de Puteo* thinks that a Gentleman of foure descents may challenge a Duke, or any beneath him, vpon personall wrong; which, nor the like, we dispute not here, but refer you to those Autors, *Iustino Mutiopolitano*, and o- thers; many also differing from this quadripartit distinction: Which indeed, if examiud according to their Texts and Stories of ancient times, wherein their great Doctors were too much strangers, will bee found to bee meerly their own, without originall in their *Iustini- an*, vnlesse you call the abuse of his words the O- riginall. For in the ^a Code, you haue *Illustres*, *Spectabiles*, *Clarissimi*, *Perfctissimi*, and *Egregij*, and those times had *Illustratus*, *Spectabilitas*, *Clarissimus*, and *Perfctissimus*, for abstracts, giuen as honorarie Ti- tles; but with such varietie, that its hard to distin- guish to whom euery of them was proper. Neither do I see any Ciuilian^b able to extricat it enough cleanly. But he, nor the Code, nor any Text of their law hath

^a C. tit. vt Dig.
Ord. seruetur.
& tit. seqq.

^b *Consulas Al-
ciat. Dispunct.
lib. 2. cap. 4. &
Isidor. Origin 9.
cap. De Ciui-*

hath that new made word *Superillustris*. And the old French Kings of about a thousand yeers since in their Charters take but the addition of *Illustris* or *Illustrer*, as they wrote it. Plainly the *Illustratus* was ^d highest, and the *Spectabilitas* next. And so may that of *Anfonius* ^e be vnderstood, speaking of such as

^c *Aimoin-de gest. Franc. 2. cap. 10. alij. d Cassiodor. Var. lib. 6. form. 12. e Eidyll. 9. in Mosella.*

---*Italum populos Aquilonigenasq; Britannos Praefecturarum titulo tenere secundo.*

The *secundus Ordo* in ancienter time, before *Constantin* (about whom these new Titles and others began most in vse) including the *Flos Iuuentutis*, or *Ordo Equestris*, whence one vnder ^f *Domitian* calls *Septimius Severus* a Roman *Eques*, by the name of *Iuuenis inter Ornatissimos secundi Ordinis*. Neither was that distinction of *Illustres*, *Spectabiles*, and the rest then known, howsoever its attributed to ^g *Diodore* of Sicily, that he affirms *ἡ Ἰλλυστρίων ἀξίωμα τρίτον ἀπὸ ἡς Πατριχίων τὰς τιν ἐκίχον* .i. that the Dignitie of the *Illustres* was third from the *Patricij*. Some great mistaking hath causd this error. For *Diodore* liud before and in the beginning of the Empire. How then could hee talk either of *Patricij* or *Illustres*, neither of which names were as yet, in their later sense, vsed? But the assertion, whensoever thrust in there, means, it seems, that the *Illustres* comprehended both *Patricij*, *Consules*, and other *Senatores* and *Praefecti*, diuiding all of them into three Ranks, wherof the last was third from the *Patricij*. The words of ^h *Vlpian* are: *Senatores accipiendum est eos qui à Patricijs, & Consulibus, usque ad omnes Illustres Viros descendunt*; which the *Synopsis Basilicon* expresses by *Οἱ ἀπὸ Πατριχίων ἕως Ἰλλυστρίων ἐκίχον οἱ Συγκλητικοί* .i. From the *Patricij* to the *Illustres* they are all *Senators*; as if you should say, From the

^f *Papinius ad Marcell. Syluar. 4. g Photius Patriarch. Biblioth. Cod. 244.*

^h *ff. tit. de Senatorib. l. 12. §. 1. v. C. tit. Vbi Senat. vel Clarissimi.*

Patricij (which are the chief of the *Illustres*) to the inferior in that Degree inclusively are all Senators. Put if that which *Zosimus* hath of *Constantin's* first institution of the *Patritiatu*s (thereof before, where we speak of Peers) be true , how can that attributed to *Vlpian* (who liud vnder *Alexander Seuerus*) bee without suspicion ? It hath been before now i much suspected , and by one that hath best collected these Degrees of Roman Dignities, from whom it is fitter to instruct your self in them, then here expect them.

i *Panciroll. ad*
Notit. Orientis
cap. 2.

T H E E N D.

ADDITIONS TO the Copie.

Adde in pag. 25. l. 28. after

Βασιλεως. But when this *Conrad's* successor, *Fredericque Barbarossa* receiud letters from *Isaacus Angelus*, Emperor of *Constantinople*, expostulating with him touching his passage through *Greece* into the *Holy-land*, and demanding hostages for securitie, with a this Title *Υψαχius à Deo Constitutus, Imperator Sacratissimus, Excellentissimus, Potentissimus, Sublimis, Moderator Romanorum, Angelus Totius Orbis, Hares Corona Magni Constantin.* *Dilecto Fratri Imperij sui maximo Principi Almania, gratiam suam & fraternam & plurimam dilectionem:* he much scorn'd at the Embassadors, and told them that he scorn'd their Master's fauour, and *de ipso non fero equanimiter. si tam arroganter me presumat de cetero salutare,* and that he himself had, by establisht right, the name of *Romanorum Imperator & semper Augustus*, wherefore their Master should rather haue call'd himself *Romaniorum* then *Romanorum Moderator*. Vpbraiding him with *Romania*, the same which was called *Thrace*. Some: of &c.

a *Expedit. Asiatic.* *Frederic. 1.* inter *Antiq. le. & Can. sy Tom 5. part. 2.* Plura de *Græcorum fastu, & in Romanorum Imperium inuidi à habes in Luitprandi Legat. a Canis. Edit. & apud Baronium Tom. 8. sub A. 968. transcripta...*

There line 30. after

Princes. But indeed it seems, both that and the example before of the Letter to *Orho 1v.* and the like are to be vnderstood of the Emperors abstaining from the title of *Imperator* till his Coronation by the Pope, whereof see more in the first Chapter of the second Part. And &c.

Adde in pag. 131. l. 22. after

Hand. In imitation of the *Constantinopolitan* b Emperors (in whom Coronation and Vnction by the Pa-

b *Onuphrius de Comitibus Imperatoribus.*

triarchs, began, as its thought, about *Iustinians* time in *Iustin* 11.) the Western Empire and other Kingdoms receiud, and that in *Charles le magne*; before whom and *Pipin K. of France* (anointed by *Boniface* Bishop of *Mentz*.) next before him, no Royall vñction will be iustified in the Western Europe. But time &c.

Addē to pag. 226. l. 8. after

e. Cap. 7. In
Rub. sub. Scac-
carij.

faciat. Neither let it moue against this, that in the laws of e. *Hen. 1.* you read *Sicut antiquā fuerit institutio-
ne formatum salutarī Regis Imperio, verā nuper est recor-
datione firmatum,* Generalia Comitatum placita certis lo-
cis & vicibus, & definito tempore, per singulas Pronincias
*Anglia, conuenire debere, nec ullis ultra fatigationibus fa-
tigari. Intersint autem Episcopi, Comites, Vicarij, Cente-
narij, Aldermanni, Præfecti, prepositi, Barones, Vauafores,*
f *Cunegreuij & ceteri terrarum Deminicarum intenden-
tes, ne malorum impunitas aut Grauiorum prauitas aut
Iudicum subuersio solita Miseros laccratione cersciat. A-
gantur itaque primo Debita vera Christianitatis Iura,
secundo Regis Placita, Postremò causa singulorum dignis
satisfactiombus expleantur.* I say let not this moue against
that of the Conqueror. For those of *Hen. 1.* were re-
stored (at least for fashion) as by the name of the
Confessor's, or of the old *Saxon* laws, and so was there
in them mention of the *Bishop* and *Eolcorman* and the
rest together. And in the xxxi. Chapter of these, are
the very words almost translated, of that which we haue
before cited out of *Edgar's* to this purpose. Yet in-
deed they were more, and rather desired, then truly re-
stored. But this &c.

f Regis Grauij
or Kings
Recues or
Greues.

Addē in pag. 244. l. 19. after

e Sapius; ve-
rūm maximè
lib. 3. cap. 90. &
91. de Protadio
& Bertoaldo.

all these. Indeed some passages in their ancients, e-
specially in the Monk e. *Aimoinus*, make the *Maior
Domus*, and *Comes Palatii* as one in expresse termes.

Bug

But I doubt their credits, and think rather they were deceivd in the words. How easily might they in their Cells make *Maior Palatij*, or *Maire du Maisen One*, both Offices being of speciall great note in the Court. And *Comes* beeing then a word vsuall for generall designation of any place or dignitie. I know *Aimoinus* wrote vnder the *Carolin* line, and aboue DCC. yeers since. Yet those other authorities perswade me against him, and common opinion. And note also, they deliuer that there were diuers ^d *Maiores aule* in *Nenstria*, *Burgundie*, ^d *Idem. lib. 4.* *Austrasia*; which sauors as if there plainly they ment ^{cap. 6. 38. & 39.} *Counts de Palais* in our distinct sence, delegat for iurisdiction, in such sort in euery Prouince, as the *Comes Palatij* in the Court had. But the *Maior Domus* taken properly, as I think, was neuer multiplied beyend one. Neither why *Gregorie* of *Tours* should so distinguish them (he being a Bishop might know better of state then *Aimoin* or *Adhemar*, out of whom *Aimoin* had much of his storie, being Monks could) except by this may be giuen any reason. Afterward &c.

Adde to pag 270. l. 5. after

vnderstood. And indeed an old law iustifies it. *Presit* (are the s words) *singulis hominum Nouenis Decimus* ^g *Leg. Henric.* *& toti simul Hundredo vnus de Melioribus & vocetur* ^{1. cap. 8.} *Aldremannus qui Dei leges & Hominum iura vigilantiter studeat obseruantia promouere.* Touching &c.

Adde to pag. 292. l. 9. & 10. after

valetudinem. And *Haebant Vanafores* (say those old laws of ^h *Hen. 1.*) *qui liberius Terras tenent, Placita que* ^h *Cap. 29.* *ad Witam vel Wram* (*Wite* was punishment by *Mulet* or *Amercement*; *Wite* is before i deliuerd in *Wite* ⁱ *Pag. 204.* *regis*, and is calld *pretium Redemptionis* in the laws of the Confessor, being indeed the Price or Ransom of any greivous crime) *pertinent, super suos Homines & in suo*

suo & super aliorum Homines , si forisfaciendo retenti (I doubt how to read it right) *vel grauati fuerint.* So in *Domesday*, of *Aniceston* in the *Isle of Wight*, is *Ibi manet quidam Vauasorius habens 11. Vaccas.* And *Terra Vauasorum* , is somewhere a title in that monument. But more speciall remembrance of &c.

Addeto pag. 303. l. 28. after

sufficient. But also the word *Alodium* and *Alodiaris* was not vnusuall anciently here in *England*. Vnder the Countie of *Chent* (*Kent*) in *Domesday* , *Si quis prostrauerit arborem in via, Ramum, vel fossatum fecerit, quibus strictior sit via, Centum solidis emendabat Regi.* De *Grithze* (I think, *Grithbreche* .i. breach of the Peace) *emendabat Regi VIII. li. &c.* *Has forisfacturas habet Rex super omnes Alodiaris totius Comitatus Chent & super homines ipsorum.* Et quando moritur *Alodiaris Rex* inde habet *Relenationem terra, excepta terra sancta Trinitatis.* &c. Super istos habet *Rex forisfacturam de Capitibus eorum tantummodo.* And there also ; In *Benindene* mansit *Godricus* & tenet x x. acras in *Alodio suo*. So in *Sudsex* (*Sussex*) In *Cetelengeley* (*Ighesse Chedingley*) *Alman tenuit de Rege E. sicut Alodium*, and diuers more like. What properly the *Alodiaris* and *Alodium* were with them, I confesse I know not. For it seems cleerly, *Alodium* was not land only wherof tenure was, as its prou'd thence out of that vnder *Sussex* in *Lansewice* *Godwines tenet de eo, & de eo VII. Alodiaris* for *Alodiaris*. Perhaps it was in regard of such tenures as were free from performance of any chargeable seruice. This of Feuds belongs &c.

Addeto pag. 347. l. 26. after

Certain. Indeed all Iudges were held anciently as Barons , which appears in an old law of this state of *Hen. I. Regis Iudices sint Barones Comitatus qui liberis*
in

in eis Terras habent per quas debent causa singulorum alterna prosecutione tractari. Villani vere Coseti, vel Ferdingi vel qui sunt viles & inopes Persona non sunt inter Iudices numerandi. Whence both the reason of this kind of Amerciament, as also why the Iudges of the *Exchequer* are called *Barons*, appears. And although &c.

Faults, escap't in the Print, correct thus:

Chap. 1. l. 4. read *Oeconomique*. Pag. 23. l. 3. read *Autprand* (as its reported by on *Rempert* or *Erempert*, cited and first published by *Cardinall Baronius*) and, out &c. l. 10. *BASILE A.* l. 22. *Arabum*. l. 23. *Chagnum*. p. 24. in marg. *Abb.* for *Alb.* p. 32. l. 30. *Βασίλειον*. p. 41. l. 26. *procumbere*. p. 44. *Cunigine*. p. 48. l. 12. *Antoninus*. pag. 49. l. 7. whence that &c. p. 56. in marg. read *Diploma Othonis Imp. editum* for that corrupted in some of the copies. p. 58. l. 3. *Lieutenant*. p. 63. l. vlt. *πεπεσώς*. p. 80. l. 7. *Austria*. p. 85. l. 11. *Artaxares*. pag. 89. in the *Margine Orientali*. p. 96. l. 8. *Oibdmanique* line. p. 105. in marg. *accuratus*. p. 109. l. 11. *φορία*. p. 112. l. 23. *δυναστεύειν*. p. 116. l. 1. *Summonitorum*. p. 124. l. 17. *py* for *py*. so in l. 24. & in l. 25. for *βῆγν ἡ βῆγν* read *βῆγν ἡ βῆγν*. pag. 143. marg. *Dipnos*. p. 157. in *Carm. Regalis* pag. 182. l. 1. *ἡ βῆγν*. pag. 173. l. 29. *Daulphin*. p. 184. l. 10. v. *ἡ βῆγν*. and l. 15. *honore*. In marg. *Archieat*. p. 185. In marg. *Δεξι*. p. 193. l. 33. *King* for *thing*. p. 195. l. *Iulius*. l. 29. *Fleuronee*. p. 199. l. 35. *The Prince*, was. In marg. *Bertrand*. [Mend the pages after 200. into 201. 202. 203. & then after 205. 206. 207. &c. & then in p. 201. l. 33. *resum'd* p. 202. l. 12. read *sur sa teste*. p. 203. l. 17. *Northanimbri*. l. 20. *Declinis*. l. 23. *muta*. l. 25. *ipse*. p. 205. correct the *Saxon* thrice, and make it p. you may easily see where. l. 19. *ser*. l. 20. for *his* read *this*. l. 25. *componuntur*. pag. 205. l. 16. l. *berè*. p. 207. in marg. *Cercy rens*. *Sa. Cerem.* l. 7. p. 208. l. 23. *Duces*. Other diuers faults scapt in that sheet, by the imperfines of a yong Compositor, which euery Reader will be able to correct.] pag. 209. l. 29. *Marquisat* for *Marquesse*. pag. 211. l. 19. *Index*. p. 239. in marg. *Pet. Faber*. p. 242. in marg. *Ex Chronie. Dinionens.* p. 259. marg. *Ap.* for *Ep.* p. 277. in marg. *Chez Claudè F.* &c. p. 189. l. 11. *Vauasours*. p. 292. l. 31. *en court*. p. 297. l. 14. & 15. *Militaria*. p. 310. l. 2. *ὁ βῆγν*. p. 311. l. 11. *ἐν δαῖτα*. p. 360. l. 32. *Segar Garter*. pag. 332. l. vlt. read through. p. 165. l. 29. blot out of.

Some others are, which your curtesie must amend, and easier may, then my labour.

The more speciall Autors, whose testimonie wee haue vsed.

By the *Numerall Figures* are designed the Pages
where some places, of the *Ancients*, are
either, *not vulgarly*, explained,
or amended.

By the *Numerall Letters* you are directed to the
Pages, where old Fragments, out of anci-
ent *Ms. Autors, Records, Charters*, and
such like, are transcribed.

Abbo Floriacensis : ita ni-
mirum is , qui de *Ob-
sidione Lutetiae* scripsit
metricè, nuncupatur, què
tamen haurit *Floriacensem*,
sed *Abbonem Monachum*
S. Germani a Pratis a-
pud Gallos fuisse osten-
dit *Iacobus du Breul*.

Aben Ezra 65.

Abraham Ben David.

Abraham Ortelius.

Abraham Zaccuth. 93. 110.

Achmetes ; cuius tamen *O-
nirocritica* sub *Apoma-
zaris* nomine falso cir-
cumferuntur. 23.

Acta Apostolorum ex A-
rabico per *Fr. Iunium*.

Acta Publica or Records,
xxv. xxxi. xxxii. xxxv.
xliii. lv. cx xiii.
clxxviii. cxcix. ccii.

CCxvi. CCxvii. ccxxv
CCxxvi. ccxxx. ccxxxi
CCxxxiv. CCxxxv
CCxxvi. CCxxvii
CCxxviii. CCxxix
CCxlvii. cclvi. cclxv
cclxv. cclxx. cclxxv.
cclxxix. & seq. cclxxxi
cccxi. cccxxix. cccxxx
cccxxv. see in *Geruase*
of *Tilburie* and *Domes-*
day, and *Alexander Sa-*
lopesburienfis.

Adam Bremenfis 177. in
margine.

Adam Myrimuth xcvi.

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 vi. and an Epigram on
 him, found at the end
 of his life in Latin. c.
 xxv. clvii.

Alexander Salopesburiensis,
 or the autor of the *Red*
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